

*The Lubanas in the Punjab
Social, Economic and
Political Change
(1849 - 1947)*

THE LUBANAS IN THE PUNJAB

SOCIAL, ECONOMIC AND POLITICAL CHANGE

(1849 - 1947)

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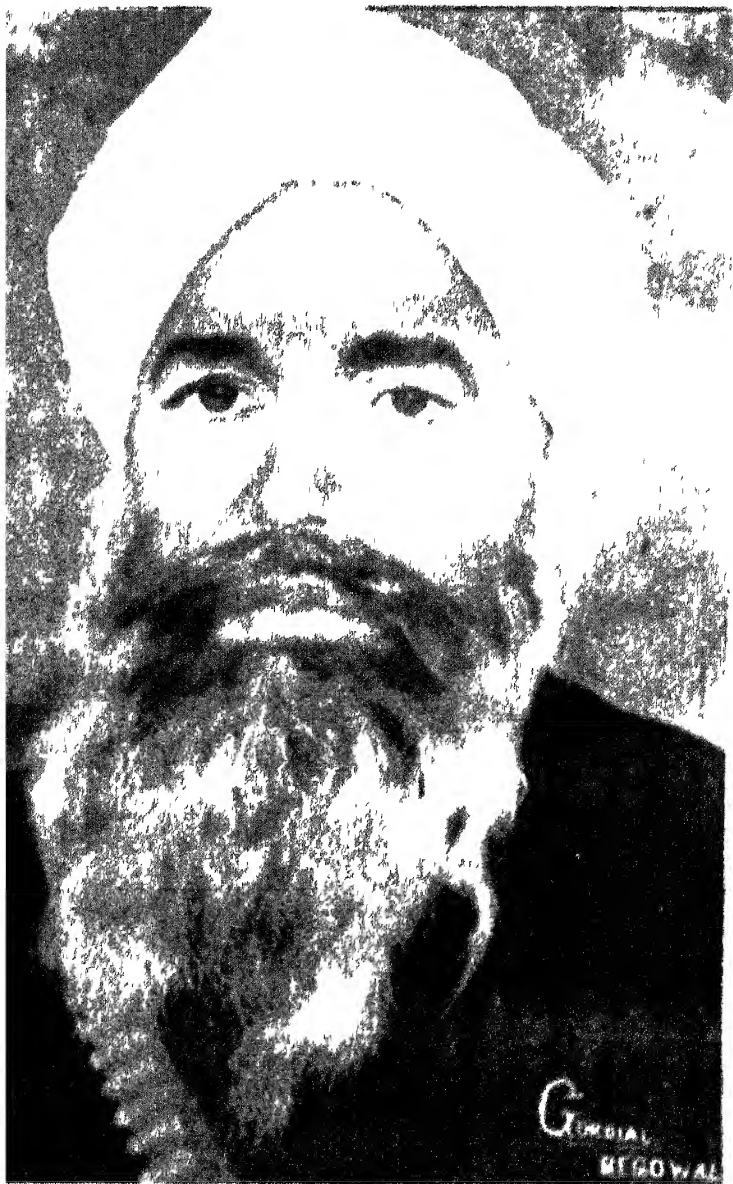
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Dedicated to the everlasting memory of



*Fakir e Kaum Dhan Dhan Sant Prem Singh ji (Muralu)
Begowal, District Kapurthala.*

FOREWORD

One can barely think of the professional research in the history of the Labanas, yet time and again the socio-cultural problems strike the researcher's intellect with all the dramatic force of the apple which fell at Newton's feet. The last one hundred decades have seen the red colour of the Labanas and their literature put to Babu Mahajan Shah who identified the ninth Sikh Guru, Teg Bahadur, in the seventeenth century.

This book is an indepth study of the socio-economic and political changes experienced by the Labanas of the Punjab during the late nineteenth and early twentieth century. This is an excellent work supported mainly by the primary sources. It will provide very useful information to the readers.

Dr. Jaswant Singh's analysis provides insights into the history of the period as a whole. The forces, movements and institutions which effected the society, economy and political system have been discussed at length. The study examines the milieu which enabled the Labanas, along with the paternal Banaras, to traverse the northern western India. They played a key role in the expansion of the trade. The nature of impact of the new imperial environment and the Labana's response to it has been dealt with in detail.

The author remains close to the empirical evidence. He takes into account the latest research on the subject. The book lay emphasis on the dramatic changes in the identity of the Labanas. They increasingly took up agriculture, demanded the status of an agricultural tribe.

A note of indebtedness



Bibi Jagir Kaur

(Minister Tourism & Cultural Affairs, Social Security & Development of Women & Children, Punjab, Chandigarh)

Mukh Sewadaar of Dera Sant Prem Singh (Murala), Begowal and member of S.G.P.C. whose benevolent patronage and moral inspiration made the publication possible to see the light of the day. The author express his deep sense of gratitude to her.

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The author remains close to the empirical evidence. He takes into account the latest research on the subject. The book lay emphasis on the dramatic changes in the identity of the Lubanas. They increasingly took up agriculture, demanded the status of an agricultural tribe

and enrolled themselves in the army and civil services. In the process, they became gradually aware of the wider social order and new value system. The Lubanas under the impact of the Singh Sabha and Akali movements mostly adopted the Sikhism.

This is the first occasion when a formal work of historical scholarship has been produced on the traditional trading community in the region of the Punjab. The transformation of the Lubana community has been satisfactorily brought out. It will revolutionise the reader's understanding. Some points are meant to provide the basis of further debate. The book will continue to serve as classic on the subject.

Sukhwant Singh

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Amritsar.

PREFACE

The Lubanas are one of the five sub-divisions of the Banjaras. They played an important role in the history of the Punjab in general and that of the Sikhs in particular. Many Lubanas like Shah Mansukh, Saundhe Shah, Baba Dalipa, Baba Makhan Shah, Lakhī Shah, Nadhu Shah and Sant Prem Singh rendered valuable services to the Sikhism. They always showed a keen sense of devotion and dedication to Sikhism and actively participated in the battles fought by Guru Gobind Singh, Banda Bahadur and Maharaja Ranjit Singh.

The social mobility among the Lubanas is noteworthy. For carriers and traders they overwhelmingly became agriculturists. The socio-religious resurgence in the Punjab during the period under investigation introduced many reforms in the community. The economic policies of the British especially the restrictions imposed by the Punjab Alienation of Land Act XIII of 1900 and increase of literacy brought political awakening among the Lubanas. They became very conscious about their rights. They took keen interest in the politics of the Punjab and sent their representatives in the Punjab Legislative council and the Punjab Legislative Assembly. The study of the Lubana community helps us to understand the general process of socio-economic and political changes in the Punjab.

The existing knowledge of the subject is primarily based on seven books. Six of them are written by the

Lubanas themselves. The scope of these works is very limited. *Lubana Bhattachara* by Giani Gurga Singh is divided into two parts. The first part is merely the reproduction of H.A. Rose's *A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province*, the second part is a brief outline of the Lubanas from Guru Teg Bahadur to Banda Bahadur.

Lubana Itihas by Harnam Singh discusses the attempts of the Lubanas to get themselves enlisted among the agriculturist tribes of the Punjab. This work gives more stress on the biographies of the prominent Lubanas and creation of different companies of the Lubanas in the Pioneers.

Gulcharan Singh's *Makhan Shah Lubana* is an important work on the subject. This work covers a very long period from 1664 to 1947. As the title of this book indicates, this book mainly concentrates on Makhan Shah Lubana. The services of Lakhi Shah are also discussed. Most of the detail covers the period from the Sikh Gurus to Maharaja Ranjit Singh. Comparatively very small space is devoted to the period of British rule.

Jiwani Sant Prem Singh Ji Marala by Gulcharan Singh is also an important work about the Lubanas. As the title of book shows it mainly concentrates on the career and activities of Sant Prem Singh and his associates for the uplift of the Lubana community during the first half of twentieth century.

Gur Sagar De Suche Moti by Giani Chet Singh concentrates on the religious and educational programmes of Sant Prem Singh. He also writes about the services of the prominent Lubanas like Shah Mansukh and Makhan Shah for the cause of Sikhism. It also

includes the biographical sketches of few prominent religious personalities.

Bhagat Singh's *Prem Sagar* imparts useful information about the life of Sant Prem Singh. It enlists the social evils and unique features of the Lubana culture. There is no mention of the occupations, social customs and political awakening among the Lubanas.

Harnam Singh's *Baba Makhan Shah Lubana* discusses the career and services of Makhan Shah for the cause of Sikhism. Very brief information has been given about the social and educational programmes of Sant Prem Singh.

Harinder Singh's *Nangal Lubana (1956-1988) : Study of Socio -Economic Change*, an M. Phil. dissertation is an important work about the Lubanas of one village. it deals with the origin and composition of the Lubanas and their contribution to Sikhism. It concentrates on the socio-economic changes of the people of Nangal Lubana.

There are two articles on the subject. 'The Lobanas' and 'Makhan Shah and the Lubanas' by Gulcharan Singh. These articles discuss the origin of the Lubanas, their former occupations and important activities from the time of Guru Teg Bahadur to Maharaja Ranjit Singh. Another article, is 'Changes in Status and Occupation in the Nineteenth Century Punjab' by P.H.M. van den Dungen. He gives useful information about occupational changes and rise in the social status of the Lubanas. The scope of this article is confined to the nineteenth century Punjab.

The present study analyses the Lubanas of the Punjab in a broad historical perspective. The study is

divided into nine chapters. the first chapter **HISTORICAL CONTEXT** deals with the origin of the Lubanas, their traditional occupations, role in the history of the Punjab and the condition in the pre-British Punjab

The second Chapter **COMPOSITION** of the Lubanas reviews the sub-castes and religious groups of the Lubanas. Changes in these aspects are examined in detail.

The third Chapter **DISTRIBUTION** of the Lubanas discusses their settlement in different districts and states of the Punjab as well as in rural and urban areas. Their migration to canal colonies and urban centres forms a vital part of this chapter.

The fourth Chapter **OCCUPATIONAL CHANGES** deals with the changes in the occupations of the Lubanas and rise in their social status. The major new avenues like the agriculture, army, police and civil services are analysed. The Lubanas' engagement in trade, transport and industry has also been reviewed.

The fifth Chapter **SOCIAL CUSTOMS** discusses the peculiar, expensive, long time-consuming and interesting customs of the Lubanas. Significant changes in their customs due to increase of literacy, adoption of Sikhism and increasing interaction with other people have been discussed.

The sixth Chapter **RELIGIOUS BELIEFS AND PRACTICES** deals with their superstitions, objects of worship and polytheistic beliefs. The factors which generated change in their religious beliefs and practices are duly analysed.

The seventh Chapter **CULTURAL AWAKENING** discusses the distinct and peculiar characteristics of the

Lubana culture. Their dress, hair-style, games and dialect which underwent important changes are examined. The establishment of Lubanas' educational institutions and their role in socio-cultural awakening forms the core of the discussion.

The eighth Chapter POLITICAL CONSCIOUSNESS analyses the struggle for the rights and interests of the Lubanas. It highlights the consciousness of the Lubanas, formation of various associations, their role in the politics of the Punjab and the struggle for freedom of India. The CONCLUSION reviews the main findings.

This work is based on both the primary and secondary sources. Primary sources consists of Lubana literature, interviews of prominent Lubanas, newspapers, Inscriptions, Census Reports, Settlement Reports, Assessment Reports, Administration Reports, Gazetteers, Military Records, Debates of the Punjab Legislative Council and the Punjab Legislative Assembly and the like. The information in these sources has been analysed for comprehensive study.

For doing this work I owe to many institutions and individuals. I am indebted to the staff of the Punjab State Archives, Patiala. D.C. Office Library, Amritsar; Sikh History Research Department, Khalsa College, Amritsar; Sikh Reference Library, Golden Temple, Amritsar; Department of History Library and Guru Nanak Dev University Library, Amritsar; the Library of Sant Prem Singh Karamsar Khalsa College, Begowal and the library of Nawab Jassa Singh Ahluwalia Government College, Kapurthala. I am indebted to many prominent Lubanas particularly to Bibi Jagir Kaur, member of S.G.P.C. and Cabinet Minister of the Punjab and Lt. Col. Gulcharan Singh (Retired), for cooperation and encouragement.

The organisers of the Dera Sant Prem Singh (Murala), Begowal, district Kapurthala, took keen interest at all stages of this work. The Chief of Dera Baba Karam Singh Hoti Mardan, Maksudpur, district Kapurthala extended full cooperation. Moreover, Samuh Sadh Sangat, Lebanon ; all members of Sant Prem Singh overseas Club, New York, U.S.A., S. Lashkar Singh, a Marine Engineer officer (Retired) Bibi (Gurnam Kaur and S. Lakhwant Singh from village Begowal and Sarpanch Tara Singh of village Salhan, district Hoshiarpur, financially supported the publication of this work. I am thankful to all of them.

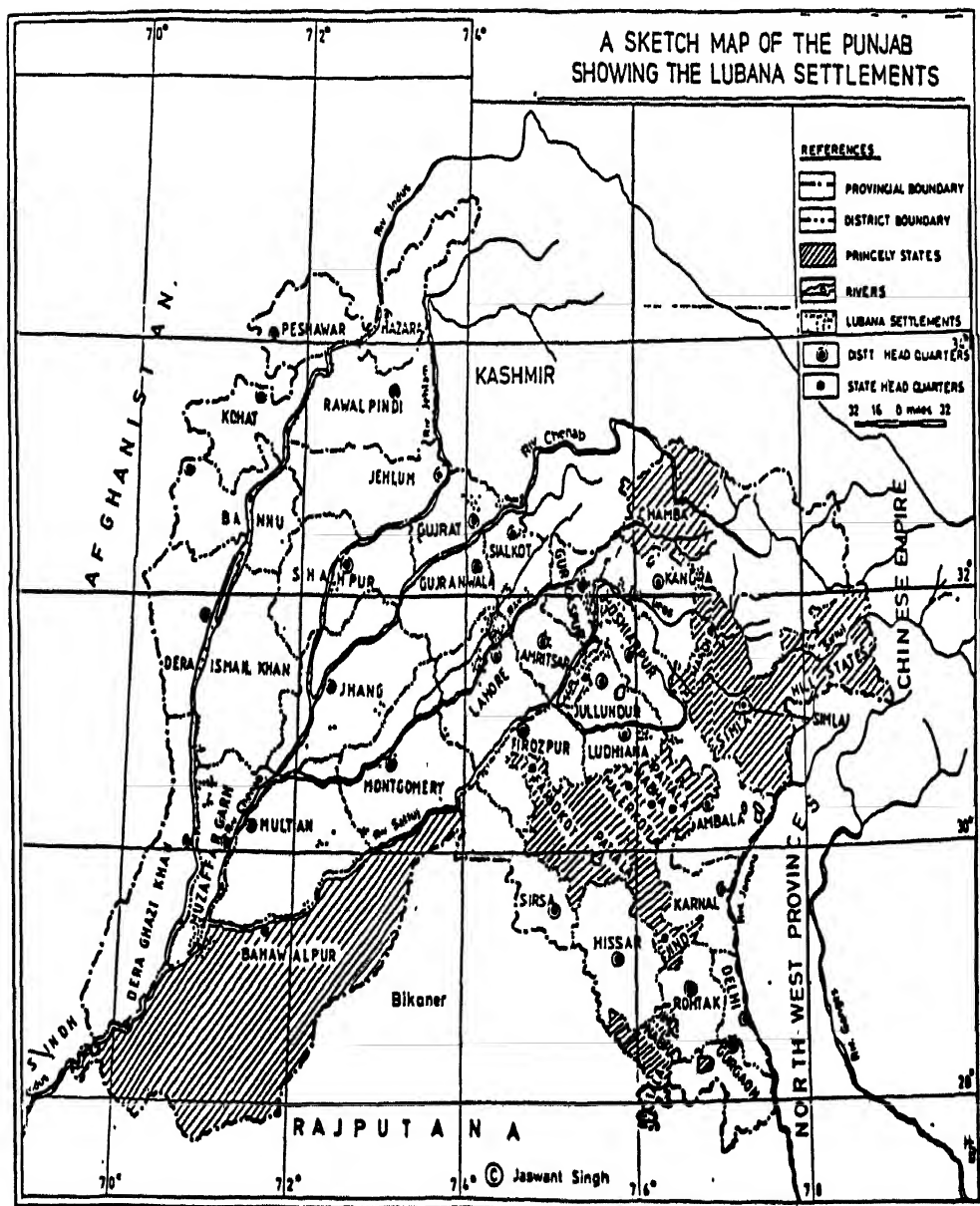
Above all, I am thankful to Dr. Sukhwant Singh for guidance. I also express my deep gratitude to the teaching staff, Department of History, Guru Nanak Dev University, Amritsar, for inspiration and co-operation. I am grateful to Dr. Joginder Singh, Head, Department of History, for valuable suggestions. I am also thankful to Dr. Inderjit Kaur Vashist, Principal, N.J.S.A. Government College, Kapurthala for co-operation and encouragement. I thank my parents, wife, children, friends and colleagues. I express my gratitude to my dear friend and colleague Prof. Maan Singh, Deptt. of English, N.J.S.A. Government College, Kapurthala who has always been a source of timely help and inspiration for me.

June 1998

Jaswant Singh

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CHAPTER I

HISTORICAL CONTEXT

The term Lubana has been derived from *lūn* (salt) and the *bānā* (trade) The Lubanas were the great salt-carrying and salt trading community¹ They were occasionally called Banjaras There are five sub-divisions of the Banjaras : the Turkia Banjaras, the Bayd Banjaras, the Lubana Banjaras, the Mukeri Banjaras and the Bahrup Banjaras.² They were known by different names in

¹H A Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol III, Punjab Languages Department, Patiala 1970 (reprint)

The term 'Lubana' has been derived from *Lavan*, a sanskrit word, which means salt. The members of this tribe used to trade in salt · Kahan Singh, *Gurushabad Ratnakar . Mahan Kosh*, Panjab Languages Department, Patiala 1960 (reprint), p. 793 According to Crooke, Lubana tribe of Banjaras took their name from their business of carrying salt (*Lavan*) · *Tribes and Castes of the North-Western India*, Vol I, Cosmo Publications, Delhi 1974 (reprint), p 159 , Moreover, *lūn* - *Miani*, a game which remained very popular among the Lubanas upto 1947 A D indicates the salt-carrying occupation of the Lubanas · Gurcharan Singh, *Makhan Shah Lobana*, Sujana Publishers, Jullundur 1975, p 199 The editorial board of a leading monthly of this tribe accepts my view that the term Lubana has been derived from *lūn* and *bana* ; *Roma Banjara*, Bharat Printers, Bombay, 1st April 1985 and G A Grierson, *Linguistic Survey of India*, Vol IX, Part III, Government Printing, Calcutta 1907, p 255 In Kangra hills, they took salt from Mandi mines Many purchased it from the Lubanas who carried it to Kulu ladan on pack-bullocks · *DG Kangra* 1897 p 99.

²Elliot, H M., *Memories on the History, Folk-lore and Distribution of the Races of the North-Western of India; being an amplified edition of the supplementary Glossary of Indian Terms* Edited, Revised and re-arranged by John Beams, Trubus & Co , London 1869 (reprint - first Published in 1844), pp 53-54

different parts of the Punjab as Lubana, Lobana, Labana and Libana. In Ambala District, the Lubanas were called Bahrupias, on account of their versatility in adopting different avocations³

Different views are prevalent about the origin of the Lubanas. In Ludhiana and Jhang districts, the Lubanas claimed to be the descendants of Chauhan Rajputs of Jaipur and Jodhpur. In Gujrat district, they claimed to be Raghubansi Rajputs.⁴ The Lubanas of Kangra and Hoshiarpur districts and Kapurthala state claimed their origin from the Gaur Brahmins of Pilibhit.⁵ A good number of them traced their origin from Gaur Brahman who came to Punjab from Ranthambore in Aurangzeb's time⁶. The Banjaras descended from Rajput fathers.⁷ Besides, the language of the Lubanas was certainly connected with that spoken in these days in western Rajputana.⁸ They were classified among the Rajputs by the census of 1891.⁹ Moreover, they are the successors of Surya and Chandra Vanshi Kashatryas.¹⁰

³H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 2

⁴H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 2. See also, Denzil Ibbetson, *Punjab Castes*, Punjab Languages Deptt., Patiala 1970 (reprint), p. 203

⁵*District Gazetteer Kangra 1904* (all district Gazetteers hereafter are prefixed with DG), p. 88. See also, DG Kangra 1924 25, pp. 186-87, and DG Hoshiarpur 1904, p. 61.

⁶W. Crooke, *Tribes and Castes of the North Western India*, Vol. I, p. 159; See also H.A. Rose, *Report on the Census of India 1901*, Vol. XVII, Part I, Government Central Printing Office, Simla 1902, p. 340

⁷Chichele Plowden, *Census of the North-Western Province 1865*, Vol. I, Appendix B. Govt. Press Allahabad, p. 9

⁸G.A. Grierson, *Linguistic Survey of India*, Vol. IX, Part III, Government Printing, Calcutta 1907, p. 256.

⁹E.D. Maclagan, *Report on the Census of India 1891*, Vol. XIX, Part II, p. 309, Formerly they were Rajputs but betaking to commerce, have fallen into the third class. James Tod, *Annals and Antiquities of Rajasthan*, Vol. II, K.M.N. Publishers, New Delhi 1971, p. 258

The Lubanas are well-known in the history of the Punjab in general and that of the Sikhs in particular. They showed much inclination towards Sikhism and embraced Sikhism in the very beginning.¹¹ Their first prominent Sikh was Bhai Mansukh who came to Sultanpur Lodhi from Lahore and embraced Sikhism. It is said that he went to Cylon (Sri Lanka) for trade and preached Sikhism there. Due to his inspiration Shivrnav, the king of Cylon, became a follower of Guru Nanak. During his travels, Guru Nanak Dev went to Cylon and was welcomed by king Shivrnav and his people.¹²

Guru Angad was nominated as successor by Guru Nanak Dev in 1539 A.D. Lubana *Sangat* under Saundhe Shah went to Khadur Sahib to pay homage to Guru Angad Dev. They loaded wheat, rice, sugar, *rāwā*, *maidā*, *ghee* and flour for *langar* on their bullocks and reached Khadur Sahib with great pomp and show.¹³ There was constant

¹⁰ਚੰਦਰ ਬੰਸੀ : ਨਗਾਹੀਆ ਬੇਟਾ ਲਖੀਏ ਕਾ; ਪੋਤਾ ਗੋਧੂ ਕਾ; ਪੜਪੋਤਾ ਠਾਕੁਰ ਕਾ
ਚੰਦਰ ਬੰਸੀ, ਅਤ੍ਰਸ ਗੋਤਾ ਜਾਦੋ ਬੰਸ ਪੁਰਸੋਤਮ ਜੀ ਕਾ, ਹੇਮ ਸਿੰਘ ਬੇਟਾ ਲਖੀਏ ਕਾ ਪੋਤਾ
ਗੋਧੂ ਕਾ ਪੜਪੋਤਾ ਠਾਕੁਰ ਕਾ ਚੰਦਰ ਬੰਸੀ

Giani Gijra Singh *Lubana Bhaichara*, S. G. P. C., Gurudwara Printing Press, Amritsar 1961, p. 30

¹¹Kulwant singh Virk, "Sikh Ki Karn", *Daily Ajit*, 10 March 1986

¹²ਮਨਸੁਖ : ਲਾਹੌਰ ਦਾ ਵਪਾਰੀ, ਜਿਸਨੂੰ ਭਾਈ ਭਗੀਰਥ ਦੀ ਸੰਗਤਿ ਤੋਂ ਪ੍ਰੇਮ ਜਾਗਿਆ
ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦਾ ਸਿੱਖ ਹੋਇਆ ਇਹ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਆਗਯਾ ਨਾਲ ਸੰਗਲਾਦੀਪ
ਵਪਾਰ ਲਈ ਗਿਆ ਅਰ ਉਥੇ ਗੁਰਮਤ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ, ਸੰਗਲਾਦੀਪ ਦੇ ਰਾਜੇ ਨੂੰ ਵੀ ਮਨਸੁਖ
ਦੀ ਸੰਗਤਿ ਨਾਲ ਗੁਰਬਾਨੀ ਦਾ ਪ੍ਰੇਮ ਜਾਗਿਆ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸਿੱਖੀ ਧਾਰਨ ਕੀਤੀ:
ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ, *ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼*, ਪੰਨਾ 949.

Jaswinder Singh Dakha, "Sikhi De Anuai, Sikkigar, Mehtar Te Wanjara", *Ajit*, 24th October, 1985 and Giani Chet Singh *Gur Sagar De Suche Moti*, Lacot Printers, Amritsar 1992, pp. 194-96.

¹³ਅਗਲੇ ਦਿਨ ਆ ਪਹੁੰਚੀ ਲਬਾਣਿਆਂ ਦੀ ਸੰਗਤ ਡੋਗਰਾ ਤੋਂ ਸੋਧੇ ਸਾਹ ਸਟੇ ਤੇ ਕਟਕ,
ਚਾਵਲ, ਖੰਡ, ਰਵਾ, ਮੰਦਾ, ਘਿਉ, ਆਟਾ ਅਨੇਕ ਪਦਾਰਥ ਲੈ ਆਏ ਬੈਲਾ ਤੇ ਲੰਦੀ । ਆ
ਭੇਟ ਕੀਤੇ ਹਜ਼ੂਰ ਦੀ । ਗਹਿਆ ਹੋ ਗਈ ਖਡੂਰ ਵਿੱਚ । ਰੋਟਕਾਂ ਲੱਗ ਗਈਆਂ ।

: Bhai Vir Singh, *Asu Gur Chamtkar*, Part I, West India Press, Amritsar, 1976 (reprint) (first published in 1952), p. 18.

increase in their number during the gurudom of Guru Amar Das, Guru Ram Das and Guru Arjun Dev.¹⁴ Baba Hasna was a prominent Sikh at the time of Guru Arjun Dev. He was incharge of transport. He supplied various items necessary for the *langar*.¹⁵ Baba Takhat Mal was a *hazurī* Sikh of Guru Hargobind. He came in contact of Guru Hargobind at Bazurgwal, a Lubana village in Gujrat district, during his tour to Kashmir. A *Gurudwara* had been built in the memory of Guru Hargobind at Bazurgwal.¹⁶ Baba Dalipa, a resident of Nangal Lubana was also a very devoted Sikh. He used to go to Kartarpur on horseback every morning to take bath at Gangsar. After taking bath, he started the daily work. He preached Sikhism in Jalandhar Doab.¹⁷

The Lubanas came to the limelight due to their valuable services to Sikhism since the days of the last two Sikh Gurus. After the death of Guru Harkrishan, there was a confusion about the identification of his successor. According to the Sikh legends, Makhan Shah, a great Lubana merchant, identified Guru Tegh Bahadur.¹⁸ Makhan Shah was very helpful to Guru Tegh Bahadur during his pontification.¹⁹

¹⁴Bhai Chattar Singh & Jiwan Singh, *Wars of Bhai Gurdas Ji*, Bazar Mai Sewan, Amritsar 1981, p. 33.

¹⁵Harnam Singh, *Baba Makhan Shah Lubana*, Mercantile Press, Lahore, 1943, p. 152.

¹⁶Bhai Kahan Singh, *Guru Ratnakar Mahan Kosh*, p. 833

¹⁷Harinder Singh, *Nangal Lubana (1956-1988) Study of Social Economic Change*, M. Phil. Dissertation, Department of History, Guru Nanak Dev University, Amritsar 1990, p. 75

¹⁸ਤਿਉ ਮਖਨ ਭਏ ਗੁਰ ਪਾਇਆ । ਚੜ੍ਹ ਉਥੇ ਮੰਦਰ ਟੋਰ ਸੁਣਾਇਆ ।
ਆਏ ਗੁਰਸਿਖ ਸੇ ਸਤਿਗੁਰ ਨਾਧਾ । ਜਾ ਕੀ ਮਹਿਮਾ ਅਗਮ ਅਛਾਧਾ ।
ਯਹ ਬ੍ਰਿਤੰਤ ਸੁਨੇ ਸੰਗਤ ਪਾਇਆ । ਸੁਨਿ ਸੁਨਿ ਸੰਬਧੁ ਦਰਸਨ ਕੇ ਧਾਇਆ ।
ਸਰੂਪ ਦਾਸ ਭੱਲਾ, ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼, ਭਾਗ ਦੂਜਾ, ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, ਪਟਿਆਲਾ 1971, ਪੰਨਾ 663.

¹⁹Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol. X, Manager Khalsa Samachar, Amritsar 1955 (3rd ed), pp. 4006-11 and Bhai Kahan Singh, *Guru Ratnakar Mahan Kosh*, p. 704.

Lakhi Shah, another Lubana Sikh, did valuable service to Sikhism in November 1675 A.D. by the cremation of Guru Teg Bahadur after his execution in Delhi.²⁰ Afterwards Lakhi Shah, accompanied by his companions went to Anandpur to pay homage to Guru Gobind Singh. His services were highly appreciated by Guru Gobind Singh.²¹

Lakhi Shah narrated the circumstances subsequent to Guru Tegh Bahadur's execution. He told that the Sikhs were afraid to touch the body. Guru Gobind Singh vowed that he would make Sikhs of such type that one of them could gain his ground against one hundred thousand

¹⁹ਬੀਰਮਲ ਨੇ ਧੀਰ ਸਭ ਕੀ ਨਜਿ ਬਲ ਜਤਿ ਹਾਨਿ ॥੧॥ ਚੌਪਈ ।

ਮੱਖਣ ਨਿਯੋ ਸੈਨ ਕੋ ਆਵਾ । 'ਕਰੋ ਜੁੱਧ ਮੈਂ' ਬਾਕ ਅਲਾਵਾ ।

ਸੰਗਤਿ ਮਹਿ ਨਰ ਆਯੁਧ ਧਾਰੇ । ਕਰੇ ਸੈਕੋਲਿਨ ਸਕਲ ਹਕਾਰੇ ।

Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol 10, p. 4033

²⁰This is clear from the following lines .

ਪੁਨਾਂ ਰਕਾਬ ਗੰਜਮੈ ਅਰੋਂ ।

ਨੋਮ ਗੁਰੂ ਕਾ ਤਨ ਜਿਸ ਠੋਰੇ ।

ਸਸਕਾਰਿਉ ਬਾ ਸਿੱਖ ਲੁਵਾਟੇ ।

ਨਾਇਕ ਲਖੀ ਲਿਜ ਘਰ ਆਟੇ ।

Bhai Gian Singh, *Shri Guru Panth Parkash*, Punjab Languages Department, Patiala 1970, p 1135 There is a well-known saying among the Lubanas

“ਚਲਾ ਚਲਾਈ ਹੋ ਰਹੀ, ਗਢ ਗਢ ਉਖਰੇ ਮੱਖ ।

ਲੱਖੀ ਨਗਾਹੀਆ ਲੈਂ ਗਏ, ਤੂ ਖੜਾ ਤਮਾਸਾ ਦੇਖ ।”

Satbir Singh, *Sada Itihas : Das Padshahian 1469-1708*, New Book Company, Jalandhar 1988, 6th edition, p 336 It may be added here that on receiving the information by one Lubana Sikh about Guru's dead body, Lakhi Shah's tribemen collected their oxen on which they loaded cotton, and drove them in the direction of Guru's corpse. In this way, by putting Guru's body on one cart they accomplished their task: Max Arthur Macauliffe, *The Sikh Religion : Its Sacred writings and Authors*, Vol. III, S. Chand & Co., Delhi 1963, p. 389.

²¹M.A Macauliffe, *The Sikh Religion*, Vol. III, pp. 389; Satbir Singh, *Sada Itihas : Das Patshahian 1469-1708*, p. 336.

others. Thus, the narration of the story of the martyrdom of 9th guru was one of the causes leading to the creation of the Khalsa by Guru Gobind Singh in 1699 A.D.²²

The Lubanas joined the army of Guru Gobind Singh and got military training. They actively participated in the battles fought by the tenth Guru.²³ After the glorious

22(ਦਸਮੇਸ ਜੀ ਦੇ ਭਵਿਖਤ ਵਾਕ) ਸੁਣ ਕੇ ਹਜ਼ੂਰ ਰੋਹ ਵਿਚ ਨਾਲ ਹ ਗਏ । ਆਪ ਜ਼ਰਾ ਜੋਸ਼ ਨਾਲ ਬੋਲੇ, "ਭਾਈ ਲੰਬੀ ਸ਼ਾਹ ਸਮਾ ਆ ਲੈਣ ਦਿਹੋ । ਮੇਂ ਸਿਖਾ ਨੁ ਅਜਿਹਾ ਰੂਪ ਦਿਆਗਾ ਜੋ ਹਜ਼ਾਰਾ ਵਿਚ ਵੀ ਲਕਾਇਆ ਨਾ ਲੁਕੇ: ਤੇ ਮੰਤ ਦਾ ਭੈ ਜਿਸਦ ਨਤ ਨਾ ਛੋਹੇ ।

Sohan Singh Sital, *Manukhta De Guru - Guru Gobind Singh Ji*, Akal Purkh Printers, Ludhiana 1966, pp 64-65 Max Arthur Macauliffe, *The Sikh Religion*, p. 332

ਹਮ ਹੈ ਸਿਖ ਨ ਕਿਨਹੁ ਬਤਾਵਾ ।
 ਦਬਕ ਰਹੇ ਨਿਜ ਨਿਜ ਘਰ ਬਾਵਾ ॥6॥
 ਭਰਤਿ ਰਿਦੇ ਕੇ ਦੇ ਨ ਬਤਾਇ ।
 ਸਹਿ ਬੰਧ ਹਮ ਦੇ ਮਰਿਵਾਇ ।
 ਦੁਰਿ ਦੁਰਿ ਗਏ ਆਪਨੇ ਘਰ ਮਹਿ ।
 ਨਹਿ ਮਾਨੀ ਸਿੱਖੀ ਕਿਸ ਪੁਰਿ ਮਹਿ ॥7॥
 ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਸੁਨਿ ਕਰਿ ਐਸੇ ।
 ਗਰਜਿਤ ਬੋਲੇ ਜਲਧਰ ਜੈਸੇ ।
 ਇਸ ਬਿਧਿ ਕੇ ਅਬਿ ਪੰਥ ਬਨਾਵੇ ।
 ਸ਼ਕਲ ਜਗਤ ਮਹਿ ਬਹੁ ਬਿਰਤਾਵੇ ॥8॥
 ਲਾਖਹੁ ਜਗੁ ਕੇ ਨਰ ਇਕ ਬਾਇ ।
 ਤਿਨ ਮਹਿ ਮਿਲੇ ਇਕ ਸਿਖ ਜਾਇ ।
 ਸਭਿ ਮਹਿ ਪ੍ਰਥਕ ਪਛਾਨਯੋ ਪਰੈ ।
 ਰਲੇ ਨ ਕਯੋਹੁੰ ਫੈਸਹਿ ਕਰੈ ।

Bhai Santokh Singh, *Shri Guru Pratap Suraj Granth*, Vol II The Waxzir-i-Hind Press, Amritsar 1935 (reprint - first Published in 1931) p. 4521.

23ਬਜ਼ੀਰ ਖਾਂ ਨੇ ਸਭਾ ਵਿਚ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨੂੰ ਸਧ ਕੇ ਉਲਾਭਾ ਦਿੱਤਾ ਕਿ ਤੁਸੀਂ ਤਾਂ ਮੈਨੂੰ ਕਈ ਵਾਰੀ ਦੇਹ ਆਖਿਆ ਸੀ ਕਿ ਗੁਰੂ ਜੀ ਪਾਸ ਬਹੁਤ ਫੌਜ ਨਹੀਂ, ਜੰਹੜੀ ਹੈ ਉਹ ਭੀ ਨਾਈ, ਛੀਬੇ, ਝੀਵਰ, ਬਟੀਏ, ਅਰੋੜੇ, ਲੁਬਾਣੇ, ਕੱਢੇ, ਸਿਟੀ, ਜੱਟ ਬੰਦ ਹੈ ਰਹੇ ਹਨ ਜੇ ਬਾਦਸ਼ਾਹੀ ਫੌਜ ਨੂੰ ਵੇਖ ਕੇ ਨੱਠ ਜਾਣਗੇ, ਹੁਣ ਫੌਰ ਲੰਖਾਂ ਬਹਾਵਰ ਮੁਗਲਾਂ ਪਠਾਨਾਂ ਦੇ ਆਹੂ ਕੋਟ ਲਾਹੀ ਜਾਂਦਾ ਹੈ ।

Giani Gian Singh, *Twariikh Guru Khalsa*, Part I, Punjab Languages Department, 1970 (reprint), p. 970.

victory of Bhangani in 1688 A.D. Guru Gobind Singh along with his victorious army stayed for a few days at Nadha Sahib. Here a Lubana Sikh Nadha Shah served the Guru and his disciples with great devotion. Consequently Gururji prophesied that this place would become a place of pilgrimage, and it would be called after the name of Nadha Shah. He also proclaimed that those who would visit this place with dedication and devotion, would have their wishes fulfilled.²⁴ We know that Hem Singh, son of Lakhi Shah sacrificed his life in 1704 A.D. in the second battle of Anandpur.²⁵ Moreover, in the battle of Chamkaur fought

ਸੁਖਾ ਸਿੰਘ ਨੇ ਗੁਰ-ਬਿਲਾਸ, ਨਾ ਦੇ ਪ੍ਰਸਿੱਧ ਗ੍ਰੰਥ ਵਿਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੇ ਵੇਲੇ ਦੇ ਸਿੰਘਾਂ ਦੀ ਬੁਣਤੀ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖੀ ਹੈ .

ਜਾਟ, ਗਵਾਰ ਸੁ ਘੋਲੀ ਘਨੇ । ਨਾਈ, ਬਾਮਨ, ਜਾਤ ਨ ਗਨੇ ।

ਰਜਕ, ਸੂਦ, ਲਬਾਨੇ ਜਾਨਹੁ, ਬਨੀਏ, ਰੋੜੇ, ਭਾਟ ਪਛਾਨਹੁ ।

ਬਾਛੀ (ਧੋਲੀ) ਅਉਰ ਲੁਹਾਰ, ਸਨਾਰ । ਝੀਵਰ ਲੋਗ ਘੁਮਾਰ, ਕਲਾਰ ।

ਕਿਤਕ ਬਾਹਿਤੀ ਔਰ ਚੁਮਾਰ । ਕਰ ਰੰਘਰੋਟੇ ਖੋਹ ਹਲਾਲ ।

ਬਾਰਾ ਜਾਤ ਸਨਾਤ ਮਿਲਾਵੈ । ਤਿੰਨ ਕਰ ਤੀਰ ਕਮਾਨ ਸਿਖਾਵੈ ।

ਸੁਖਾ ਸਿੰਘ, ਗੁਰ ਬਿਲਾਸ, ਪੰਜਾਬ ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪਟਿਆਲਾ 1970, ਪੰਨਾ 107.

ਜਾਟ ਗਵਾਰ ਸੁ ਤੋਲੀ ਨਾਹੀ । ਭਾਟੀ ਲਬਾਣੇ ਚਮਰਾਈ ।84।

ਬਨੀਏ ਰੋਰੇ ਭਾਟੀ ਮਹਾਨਾ । ਸੂਦ ਛੀਪੇ ਜਾਟ ਤ੍ਰਿਖਾਨਾ ।

ਬਾਰਾ ਜਾਤ ਸਿਨਾਤ ਮਿਲਾਵੈ । ਇਨ ਕਹੁ ਤੀਰ ਕਮਾਨ ਸਿਖਾਵੈ ॥

ਔਰ ਕਲਾਲ ਸੁਨਾਰੇ ਜੇਹੀ । ਪਕੜ ਨਾ ਜਾਣੇ ਬਰਛਾ ਤੇਹੀ ।

ਤੀਰ ਤੁਫੰਗ ਕੇ ਨਾਹਿ ਚਲਾਵੇ । ਜਾਤ ਅਰਾਈ ਖੋਸੀ ਚਾਵੈ ॥ (8711)

ਆਪ ਬਲੀ ਇਕ ਜੈਸਾ ਕਹੀਐ । ਮਾਘੂ ਬਲੀ ਦੇਹ ਤਿਹ ਲਈਐ ।

ਕੋਯਕ ਬਹਨ ਪੂਤ ਕਿਨ ਕੋਰੇ ਔਰ ਸੈਨ ਸਭ ਖਾਵਨ ਚੋਰੇ ।

ਪੁਨਿ ਦਸ ਬੀਸ ਸੁਭਟ ਹੈ ਜਾਨੇ । ਔਰ ਨਾ ਗਨਤੀ ਤਾ ਕੀ ਮਾਨੇ ॥3॥ (8811)

ਕੋਇਰ ਸਿੰਘ, ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ 10 ਸੰਪਾਦਕ ਸਮਸੇਰ ਸਿੰਘ ਅਸੋਕ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1968, ਪੰਨਾ 90.

²⁴G.S. Randhir Singh, *Sikh Shrines in India*, The Central Electric Press, New Delhi 1990, p 40

²⁵ਹੇਮ ਸਿੰਘ, ਬੇਟਾ ਲਖੀਏ ਕਾ, ਪੋਤਾ ਗੋਧੂ ਕਾ, ਪੜਪੋਤਾ ਠਾਕੁਰ ਕਾ ਚੰਦਰ ਬੰਸੀ ਮਿਤੀ ਮੱਘਰ ਬਦੀ ਪੰਚਮੀ, ਸੰਬਤ 1960 ਕੋ ਆਨੰਦਪੁਰ ਮਲਹਾਨ ਸਾਹਮੇ ਮਾਥੇ ਜੂਝ ਕਰ ਮਰਾ ।

Giani Girma Singh, *Lobana Bhaichara*, p. 30. It is often observed that the Lubanas showed inclination towards Sikhism. The Sikh Lubanas claimed to have been converted by Guru Gobind Singh : H A. Rose, *A Glossary of the Tribes and Castes of the Panjab and North-west Frontier Province*, vo. III, p. 2.

in 1705 A.D. Jawand Singh son of Makhan Shah sacrificed his life.²⁶ They also donated money to Guru for the purchase of weapons.²⁷ Guru Gobind Singh left the fort of Anandpur on 21 December, 1704 A.D. The household possessions and other material of the *guru* were loaded by the Lubanas on their carts.²⁸ After Guru Gobind Singh, the Lubanas gave financial and military support to Banda Bahadur.²⁹ They joined Banda's army in good number and actively participated in the battles fought by him.³⁰ Banda Bahadur consulted the Lubanas during his exploits of Sadhaura.³¹ The Lubanas like Koer Singh, Baj Singh and

²⁶ਲੜੀ ਨੰ. 9 ਜਵੰਦ ਸਿੰਘ - ਬੰਟਾ ਮਖਣਸ਼ਾਹ ਦਾ ਪੋਤਾ ਵਾਸ ਸ਼ਾਹ ਕਾ ਪਤ੍ਰਪੋਤਾ ਬਨੇ ਕਾ ਉਨਾਦ ਬਹੋਣ ਸ਼ਾਹ ਪੇਲੀਆ ਗੋਤ੍ਰਾ ਬਨਜਾਰਾ ਬਾਸੀ ਟਾਡਾ ਪ੍ਰਗਨਾ ਵਾਸ ਮਜਫਰਾਬਾਦ ਦੇਸ ।

Guru Gobind Singh Marg (ed) Fauja Singh, Punjab Languages Department, Patiala 1973, p. 34

²⁷ਮੁਹਰ ਛਾਪ ਕਰਵਾਇ ਲਥਾਨਾ । ਨੈ ਆਯੋ ਗੁਰ ਤੀਰ ਸਜਾਨਾ, ਕੇਵਿਰ ਸਿੰਘ, ਗਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ 10, ਪੰਨਾ 145.

²⁸Bhai Santokh Singh, *Gur Partap Suraj Granth*, p.5819

²⁹This is evident from the following lines

ਨੜੀਖਰਚ ਅਬ ਹਮਾਰੇ ਪਾਸ । ਆਵੇ ਖਰਚ ਯੋ ਕਰੀ ਅਰਦਾਸ ।
ਆਏ ਲੁਥਾਣੇ ਲਗ ਗਈ ਲਾਰ । ਦਯੋ ਵਸਬੰਧ ਉਨ ਕਈ ਹਜਾਰ ।3।
ਸੋਊ ਬੰਦੇ ਆਇ ਆਗੇ ਧਰਯੋ । ਕਰਾਇ ਅਰਦਾਸ ਬੰਦੇ ਹੰਭ ਫਰਾਯੋ ।

Rattan Singh Bhangu, *Prachin Panth Prakash* (ed Bhai Vir Singh), Manager Khalsa Samachar, Sri Amritsar 1982 (5th edition), p.83 :

ਜਬ ਅਰਦਾਸਾ ਸਿੰਘਨ ਕੀਨਾ ਦੋ ਇਕ ਪਹਿਰ ਥਿਤਾਏ ।
ਤਬ ਲੋ ਟਾਂਡਾ ਉਤਰਿਉ ਤਹਿ ਆ ਸਿਖ ਲੁਥਾਇਉ ਕਰਾ ।
ਹੁਤੋ ਕੁਪੰਯਾ ਪੰਜ ਸੌ ਉਨ ਪੈ ਗੁਰ ਕੇ ਵਸਬੰਧ ਕਰਾ ।
ਅਰਧ ਚਇਉ ਉਨ ਬੰਦੇ ਤਾਈ ਗੁਰੂ ਜਾਨ ਕੈ ਸਾਥਾ ।

See also Bhai Gian Singh, *Shamsher Khalsa*, Punjab Language Department, Patiala, 1970, pp.3, 13 & 14.

³⁰ਪਹਿਲੇ ਸਿੰਘ ਬਨਜਾਰੇ ਰਲੇ । ਫਲਿ ਹਥਿ ਬਰਬੰ, ਬੈਲ ਲਵ ਭਲੇ ।
ਮਲਵੇ ਉਹਾਂ ਕਾ ਨੇੜੇ ਦੇਸ । ਉਦਿ ਭੀ ਮਿਲੇ ਕੁਦਿ ਬੰਦੇ ਪੰਡ ।

Rattan Singh Bhangu, *Prachin Panth Prakash*, p.87 ; See also Giani Girja Singh, *Lubana Bhaichara*, pp. 29-30.

³¹Bhai Gian Singh, *Shamsher Khalsa*, p.14.

Bhagwant Singh occupied important positions in the army of Banda Bahadur.³²

During the *misal* period, the Lubanas joined the army of various *misldars*. They mostly served in the Bhangi, Ramgarhia, Shaheed and Ahluwalia *misls*.³³ Some of them were in the ruling class of the Ahluwalia *misal*.³⁴ During the time of Maharaja Ranjit Singh, the Lubanas were recruited into the Khalsa army. They proved to be good soldiers.³⁵

Wherever the Lubanas settled, they mainly named their villages as *tandas*. *Tanda* in Lubanki dialect means a travelling body or Caravan. Their villages were mainly the halting places of caravans. In Kangara district, the Lubanas had four hamlets each called *tanda*.³⁶ In this way, the Lubanas replaced their nomadic and pastoral life by

³²ਹਥਿਆਰ, ਘੋੜੇ ਖਰੀਦ ਕਰ ਹੋਏ ਸਵਾਰ ।

ਕਉਰ ਸਿੰਘ, ਬਾਜ ਸਿੰਘ, ਭਗਵੰਤ ਸਿੰਘ ਤੀਨ ਹੀ ਆਏ ।

ਜੋ ਤੀਨੇ ਭੀਏ ਸਿਰਦਾਰ ਬੰਦੇ ਸਾਹਿਬ ਵਧਾਏ ।

ਆਪ ਚੜਿਆ ਨਾਲ ਹੋਆ ਮਾਰੇ ਕਈ ਤੀਨ ਤੁਰਕਾ 2 ਗਾਉ

ਕਾ ਖੀੜ ਗਈ ਧੁੰਮ ਪ੍ਰਗਟਿਆ ਗੁਰੂ ਬੰਦਾ ਸਾਹਿਬ ਨਾਉ ॥ ੧੧ ॥

Kesar Singh Chhiber, *Bansawalinama Dasan Patshahian Ka*, (ed S. S. Kohli), Research Bulletin of Panjab University, Chandigarh 1972, pp 170-71

³³Harnam Singh, *Lubana Itihas*, pp 133-136. See also Giani Chet Singh, *Gur Sagar De Suche Moti*, Locat Printing Press, Amritsar 1992, p 267.

³⁴Joginder Kaur (ed), *Ram Sukh Rao's Sri Fateh Singh Prabhakar : A History of the Early Nineteenth Century Punjab*, Published by the Author, Patiala 1980, p 51

³⁵B J Hasrat, *Life and Times of Ranjit Singh*, Vishveshvarnand Vedic Research Institute, Hoshiarpur 1977, p. 390. S. Duna Singh occupied an important post in the army of Maharaja Ranjit Singh : Gulcharn Singh, *Jiwni Sartt Prem Singh Ji (Murala)*, p 1.

³⁶H A Rose, *A Glossary of the tribes and castes of the Punjab and North-west Frontier Province*, vol III, p.2; M.S Randhawa, *Out of The Ashes*, New Jack Printing Works, Bombay 1954, pp 60-69 and *DG Hoshiarpur 1904*, p.43.

settled way of life.³⁷ By the mid-nineteenth century, the Lubanas at some places owned not only parts of villages, but also entire villages and even group of villages.³⁸ They were chiefly found in the Punjab plains and sub-mountain areas during the Sikh rule.³⁹ The practice of permanent settlement started a process of socio-economic and political changes among the Lubanas.⁴⁰

Originally, the Lubanas were transporters and carriers. They supplied grains, *gur*, lime, salt, spices, turmeric, oil and other things of necessity in different parts of the country. They had their own pack of animals. The trade was conducted in the shape of caravans for the sake of safety from outside robbers as well as for escaping the demands of acting officials. Each caravan had a chief, known as *nark*. The chief who organised the Caravans was responsible for security particularly through dangerous tracts like forests and deserts. It was his duty to arrange fodder and make other administrative arrangements.⁴¹ He lived like a

³⁷Report on the Revised Land Revenue Settlement of the Lahore District, Central Jail Press, Lahore 1873; Indu Banga, 'Social Mobility in the Punjab Under Maharaja Ranjit Singh', Maharaja Ranjit Singh & His Times, p.126

³⁸P.H.M. van den Dungen, 'Changes in Status and occupation in the Nineteenth Century Punjab', p. 68

³⁹Indu Banga, 'State-Formation Under Sikh Rule,' *Journal of Regional History*, vol. I, 1980, p 19.

⁴⁰Report on the Revised Land Revenue Settlement of the Lahore District 1873, P.27; DG Lahore 1883-84, p 68

⁴¹Trade by the Lubanas in a large region is evident from the following lines :

ਮੁਦਤਿ ਕਰਾਰ ਪੂਰਾ ਆਇ ਹੋਇਆ ।
ਮਾਨ ਬਲਦ ਲੰਦੇ ਹੋਏ, ਮਾਰਗ ਚਲੇ ਜਾਇਆ ।
ਇਹ ਸਾਥ ਅਤੀਤੁ ਬੈਰਾਗੀ ਆਪਨੇ ਠਾਕੁਰਵਾਏ ਪੂਰ ਢਲਿ ਖਲੀਤਾ ।
ਸਾਥ ਲੁਥਾਇਆਂ ਬਹੁਪੁਖੀਆਂ ਸਿੱਖਾਂ ਦੇ ਆਇ ਖਲੀਤਾ ।
ਢੇਲਾ ਭੇਜਿ ਨਾਇਕ ਸਦਿ ਮੰਗਵਾਇਆ ।
ਪੁਛਾ : ਤੁਮਹੋ ਕਾਉਨ ? ਕਹਾ ਜਾਗੁਗੇ ? ਕਹਾ ਤੇ ਆਇਆ ?
ਤਿਨ ਕਹਿਆ । "ਹਮ ਹੈ ਬੈਪਾਲੀ ਬਹੁਪੁਖੀਏ ਲਥਾਏ ।"
ਇਨ ਕਹਿਆ । ਕਾਉਨ ਹੈ ? ਸੱਚ ਕਹੈ ਬਖਸੇ ॥

prince and wore a chain of pearls hanging from the neck.⁴²

The Lubanas moved in numerous bodies, each consisted of thousands of men, women and children. In the evening, they encamped in a regular square. They placed their women and children in the centre. Their oxen were fastened with iron pegs fixed in the ground. A strong guard flanked this fortification, while their numerous dogs watched the whole encampment. A traveller of whom they took charge was perfectly safe. Neither tigers nor bandits dared approach them, so strongly organised was their camp.⁴³ They had a set of armed men. They protected their goods from robbers and thieves, and from being invaded by their own men.⁴⁴

Under the Sikh rule, majority of the Lubanas continued their former occupations on traditional pattern. Bulk of them earned their livelihood as professional carriers and only some of them as traders.⁴⁵ Cattle trade

ਪੁਨਿ ਤਿਨ ਐਸੇ ਕੀਆ ਬਖਾਨੁ ।

ਹਮ ਹੈ ਬੰਪਾਰੀ, ਜਾਨੈ ਸਕਲ ਜਗਨ ।

Kesar Singh Chhibar, *Bansawalinama Dasan Padshahian Ka*, p.170
See also Giani Girja Singh, *Lubana Bhaichara*, p.33; Gulcham Singh, "The Lobanas", *Quarterly Review of Historical Studies*, vol. XIV, 1979-80, pp. 51-53; Fauja Singh, *History of the Punjab (A.D. 1000-1526)*, p 357.

The Lubanas were the well-known tribe of carriers. They existed and practised the vocation of grain carriers long before it is certain. *Linguistic Survey of India 1907*, vol. IV, Part III, p 256; *The Tuzak-i-Jahangiri* (ed), Henry Beveridge, Atlantic Publisher, Mehra Offset Press, Delhi 1979, p. 235 and J.B. Tavernier, *Travels in India*, p 33

⁴²H.A. Rose, *A Glossary of the Tribes and castes of the Punjab and North-West Frontier Province*, vol. III, p.2

⁴³Hari Ram Gupta, *History of the Sikhs*, vol. III, Munshiram Manohar Lal Publishers, New Delhi 1980 (reprint), p 134.

⁴⁴Lt Colonel Sir Welseley Haig, *The Cambridge History of India : Turks and Afgans*, Vol. III, Cambridge University Press, 1928, p. 243.

⁴⁵Fauja Singh, *Some Aspects of State and Society Under Maharaja Ranjit Singh*, Master Publishers, New Delhi 1982, pp. 244-45; J.S. Grewal, *The Reign of Maharaja Ranjit Singh . Structure of Power, Economy and Society*, Punjabi University, Patiala 1981, pp. 24-25, and Dictionary of Panjabi Language, Punjab Languages Department, Patiala 1970 (reprint - first published in 1854), p. 114; *Report on the Land Revenue Settlement of Kangra District 1865-72*, New Delhi, p. 83.

was also prevalent among them.⁴⁶ In the business management, they could not compete with the Khatri and Aroras. Their position was similar to few other carrying and trading communities like Bhabras, Prachas and Khojas. Trade within the land was greatly aided by conditions of peace and stability created by Maharaja Ranjit Singh. Like other trading communities, the Lubanas also harvested profits from the expansion of trade.⁴⁷ Moreover, they were hard-working and industrious and enjoyed many advantages from the facilities of traffic offered by the accessible markets of Lahore and Amritsar.⁴⁸ Thus their condition gradually improved.⁴⁹ The improvement in their economic condition paved the way for upward social mobility among the Lubanas.⁵⁰

In the late eighteenth century, some of the Lubanas followed pastoral pursuits.⁵¹ Under the Sikh rule, the Lubanas entered in the agrarian hierarchy.⁵² This process was accelerated by the agrarian policy of Maharaja Ranjit

⁴⁶Daljinder Singh Johal, "Literary Evidence on Social Structure in the Punjab 1750-1850", *Journal of Regional History*, Vol. 1, 1980, p.56.

⁴⁷Fauja Singh, *Some Aspects of State and Society Under Maharaja Ranjit Singh*, pp. 244-45. Ranjit Singh gave all facilities and protection to the caravans of traders and merchants; Kulbir Singh, "Trade and Industry Under Maharaja Ranjit Singh", *Maharaja Ranjit Singh and His Times*, p.253.

⁴⁸DG Gujranwala 1883-84, p.8

⁴⁹Fauja Singh, *Some Aspects of State and Society Under Maharaja Ranjit Singh*, pp. 244-45.

⁵⁰M.N. Srinivas, *Caste in Modern India*, Asia Publishing Corporation, Bombay 1970 (reprint), p.18.

⁵¹Indu Banga, "Social Mobility in the Punjab Under Maharaja Ranjit Singh", p.126. See also, Indu Banga, "State Formation Under Sikh Rule", p.19 and *DG Kangra 1904*, p.87.

⁵²P.H.M. van den Dungen, "Changes in Status and Occupation in the Nineteenth Century Punjab", p.68. See also, Daljinder Singh Johal, "Literary Evidence on the Social Structure in the Punjab (1750-1850)", p.56.

Singh to extend cultivation to increase the land revenue. The grants of waste land were given to new cultivators. Among other factors this gave an opportunity to the Lubanas to become agriculturists.⁵³ For example, the Lubanas of Lower Indus settled as agriculturists during the period of Diwan Sawan Mal.⁵⁴ Similarly, the Lubanas of Gujranwala and Jhang districts and *Pargana* Shahdurah entered the agrarian hierarchy when the state repaired and dug the perennial and inundation canals.⁵⁵ The land was given to them by Maharaja Ranjit Singh at nominal rent. They acquired the proprietorship of the waste land cultivated by them.⁵⁶ There are some instances that at some places, they were allowed to settle or reside in villages for the purpose of commerce. In times of political disorder and famines, the Lubanas acquired some of the village land. For instance, in Gujrat district, they were allowed to reside by the Gujjar proprietor. They got

⁵³Indu Banga, "Social Mobility in the Punjab Under Maharaja Ranjit Singh", p.126. See also, *Dictionary of Panjabi Language*, p 645. Ranjit Singh settled large colonies in the various villages, and was very successful in encouraging cultivation throughout the populated plain of the bar. In the Degh valley, especially, he planted a body of hard working Hindus, the Labanas to whom he granted the land at a nominal rent, on condition that each cultivator should break up and bring under the tillage the ground allotted to him. W M. Hunter, *The Imperial Gazetteer of India*, Vol. V, Trubner & Co, London 1885, pp. 181-82

⁵⁴Denzil Ibbetson, *Panjab Castes*, p. 255 See also, *Panjabi Dictionary*, p. 645 and *Report on the First Settlement of Muzaffargarh District 1873-80*, p. 60

⁵⁵Indu Banga, "Social Mobility in the Punjab Under Maharaja Ranjit Singh", p. 126. See also, *Remarks on the Revised Settlement of Pargunah Shahdurah, zillah Lahore 1860*, Appendix I, p 2

⁵⁶J.M. Morris, *Report on the Revised Settlement in the Goojranwala District in Lahore Division 1860*, Appendix I, p.2. See also R.P Nisbet, *Report on the Revision of the Land Revenue Settlement of Gujranwala District in the Year 1866-67*, p.20. Their land was given to them by Maharaja Ranjit Singh at a nominal rent, on their undertaking to cultivate it ; thus each cultivator became proprietor of the waste land he broke up and cultivate : *DG Gujranwala 1883-84*, p.6.

possession of some land and built a *qasba*. They were recognised as proprietors. In recognition of former landlords, the Lubanas annually paid the Guggars, a sum equal to one-tenth of the government demand.⁵⁷ Thus, the Lubanas became peasant-proprietors in some districts of the Punjab towards the end of the Sikh rule.⁵⁸ Considering the premium attached to the possession of land in a predominantly agrarian society, this may be treated as significant upward social mobility.⁵⁹ In retrospect, the Lubanas became a well-known community in the Punjab towards the end of the Sikh rule. Their financial position gradually improved under the Sikh rule. A good number of the Lubanas followed pastoral occupation and cattle trade. They began to enter in the agrarian hierarchy by making the best use of facilities provided by the state. Majority of the Lubanas, however, continued with their traditional occupations.

⁵⁷In times of disorder when the Jats and Guggars sought a temporary abiding place away from their ancestral village, the Lubanas took the opportunity and extended their grasp over the best lands in the village, in which their lords in the former period, permitted them to take up their abode for purpose of commerce. Captain Mackenzie, *Report on the Settlement of the Gojjerat District 1861*, p.37

⁵⁸B.S. Hira, "Social Structure of Upper Bari Doab Towards the end of Sikh Rule", *Maharaja Ranjit Singh and His Times*, p. 127. DG Gujranwala 1883-84, p.6. DG Sialkot 1883-84, p.43. *Report on the Revised Settlement of the Greater part of District Gurdaspur in Amritsar Division*, 1859, p.2.

⁵⁹Indu Banga, "Social Mobility in the Punjab Under Maharaja Ranjit Singh", p.128. The visible symbol of status in the Punjab was land. Nina Puri, *Political Elite and Society in the Punjab*, Vikas Publishing House, New Delhi 1985, p.3

CHAPTER II

COMPOSITION

The number of the Lubanas in the Punjab by 1881 was 48,489.¹ It increased to 56, 316 by 1921. An increase of 16. 14 per cent was recorded among the Lubanas during this period.² Various causes like lesser number of females, attacks of malaria due to their inhabitation in the *bet* areas and their carrying trade were responsible for minor increase.³ For instance, in Kangra district, carrying trade was the main occupation of the Lubanas. In this district, the number of the Lubanas decreased from 2,198 in 1881 to 1, 524 in 1921.⁴

The Lubanas were divided into the eleven *gots*: Kundlas, Sandlas, Bharaut, Bashak, Kocchal, Kaulachh, Laslas, Kacchap, Vashist, Bishpal and Atarilas.⁵ Among these, Kundlas and Sandles were the major *gots* while the

¹Denzil Charles Jelf Ibbetson, *Report on the Census of the Punjab 1881*, vols II & III, Appendix B, Central Goal Press, Lahore 1883, pp 17 & 26

²L. Middleton, *Report on the Census of India 1921*, vol XV, Part II, Civil and Military Gazette Press, Lahore 1923, p 231

³Kapurthala being a flood prone district, malaria was the major cause of morbidity and mortality. *DG Kapurthala 1984*, p 270, M.S Randhawa, *Out of the Ashes*, New Jack Printing Works, Bombay, n.d. pp 60-61, L. Middleton, *Report on the Census of India 1921*, p 231, Denzil Ibbetson, *Report on the Census of the Punjab 1881*, vol I, p 167, *DG Kangra 1904*, p 61, *DG Kangra 1883-84*, p 76, *DG Kangra 1924-25*, pp 149-50. In Kangra district, their main source of livelihood is the carrying trade. *Handbook of Alienation of Land Act and Circular Order*, p 33.

⁴*DG Kangra Statistical Tables 1912*, p.37

⁵H. A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, P 3. *DG Kangra 1904*, p. 61; *DG Hoshiarpur 1904*, p. 61 and W. Crooke, *The Tribes and Castes of the North-Western India*, p 158. See also, Harnam Singh, *Baba Makhana Shah Lubana*, p.20

remaining *gots* were minor. These *gots* were further divided into many sections known as *als*. Kundlas *got* consisted of 29 sections like Datla, Baghiana or Multani, Mathaun, Kakniye, Lahye, Kulsane or, Kalwane, Hisabmaane, Nimtiana, Najraane, Garhe, Musle, Kooliya, Kardaliya, Mooiye, Sansiana, Jogive, Daarive, Udamliya, Khabariye, Naale, Jaale, Jhande, Lamme, Karmam, Narsinghiya, Barwal, Maanemi and Bala.⁶ Among these Datla, Bhagiana or Multani, Barwal, Garhe, Kakaniya and Mathaun were important sections. The remaining were merely the nicknames.⁷

Sandlas *got* was also divided into 29 sections. Ajrawat or Ghotra, Matiana, Lakhman, Lamtiane, Munder, Bahaduriye, Dediye, Phatte Kham, Bhaure, Landarhiye, Mucchiye, Mannan, Dedu, Urjare, Batagale, Kagrhooko, Dhothal, Sadiani, Kauliye, Baasoniye, Nanot, Makhanke, Sundrani, Teetariye, Do Ke, Chitarhe, Lakkan, Jaaghiye and Rai Ke. Among these, Ajrawat or Ghotra and Matiane were the important sections and the remaining were the family nicknames. Bharaut *got* had eight sections. Pande, Pandwaliye, Dhareemiye, Manihani, Khandeeye, Yutani, Gaadriya and Chingariye. All were the sub-septs. Bashuk *got* was further divided into eight sections. Kashmi, Khasariye, Khuni-Khasariye, Baraiye, Hardasiye, Malke, Makhanwal and Karmooke. Khasariya was a major section.⁸

Kocchal *got* had only four sections : Mathaun, Bhaunsiye, Adhmoodiye and Malyiye. Kaulachh *got* consisted of seven sections namely Garjar, Gujjar, Gaupale,

⁶Harnam Singh, *Lubana Itihas*, Gurbani Press, Amritsar 1966, p. 126.

⁷Denzil Ibbetson, *Punjab Castes*, p. 254. See also, H. A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.3.

⁸Harnam Singh, *Lubana Itihas*, p.127.

Bohye, Malaike, Patwarke and Kancheeriye. Laslas *got* consisted of six sections : Rae, Baikare, Bhatti, Pandh, Surtye and Gaur. Kachhap *got* had eight sections : Pal, Paliye or Makhan Shahi, Champarniye, Phatjhe, Raje Bhalke, Gomat and Saunak. The sections of the Vashist *got* were Naik Brahmans, Chamhane, Gazeka, Gulbi, Dasondhiya and Nanakiye. Bishpat *got* had Saarsati, Naanki, Rakhbare, Dasonndhiya and Bhau sections. Lastly, Atrilas *got* consisted of the Mojle, Taankre, Bodiye, Gauke and Bambiye sections.⁹

It is interesting to know that the members of this tribe preferred to use the name of their *als* instead of the name of their main *got*. The *got* of Pelia Lubanas was Kashab, the Datlas were of the Kundlas and Ajrawats were of Sandlas *got*. These *gots* were something like the Roman gens. All the persons who belonged to certain *got* like Ajrawat, were supposed to be persons descended from mystical ancestor Aj, father of Dasrat and grandson of Ramchandra through the latter's son lav.¹⁰

Ajrawat, Datla, Pelia, Khasarya, Maliana, Bhagiana, Garha and Kakniya were the *gots* found in most of the districts.¹¹ The important Lubana *gots* in Gujrat district were Ajrawat, Datla, Pelia, Parwal, Khasarya, Gojalia, Gujjar, Tatra, Wamowal and Narowal. The first five of these were more important. The remaining six were developed from *als*.¹² The *got* names were derived from

⁹Harnam Singh, *Lubana Itihas*, pp. 127-28

¹⁰H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.3. See also, s V. Ketkar, *History of Caste in India*, Rewat Publishers, Jaipur 1979, p.17 and *DG Kangra 1904*, p. 87.

¹¹Denzil Ibbetson, *Panjab Castes*, p. 255 ; H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p. 3 ; *DG Kangra 1904*, p. 87 and *DG Hoshiarpur 1904*, p. 61.

¹²H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p.3

places of settlement, occupation, religious ceremonies and after the names of prominent Lubanas.¹³ For instance, Parwal was from Padwa, the *janco* ceremony.¹⁴ Similarly, the Laliya was named after the name of Lal Chand. Garhe derived its name from Garhmal, Hasiana from Hasna and Makhan Shahi from Makhan Shah. Lubana.¹⁵ Multanis were the immigrant from Multan.¹⁶

An important section of the Lubana population lived in the Bist Doab. In Hoshiarpur district, Ajrawat, Datla, Pelia, Parwal, Khasarya, Kakanya, Lalia, Garhe, Kulwana and Bhagtaun were the *gots* of the Lubanas.¹⁷ In Kangra Tehsil Ajrawat, Danie, Gahre, Dahgre, Beha, Gujjar, Peliya, Mochie, Bhonie and Padurgi were prominent *gots*. In Nurpur Tehsil, major *gots* were the Ajrawat, Kulwana, Dotal, Mahaunie and Badwalie while Datla and Pelia lived in Dehra Tehsil.¹⁸ In Jalandhar district, Pelia, Sane, Manechhi, Gadariye, Ghotra and Kakanye were well-known Lubana *gots*.¹⁹

The Lubana *gots* had many distinct characteristics. The names of these *gots* were not similar to those in other castes like Khatris, Aroras, Jats, Sainis and Kamboj. Most of the names consisted of words foreign to the Panjabi Language, e.g., Kalsane, Karmani, Kaknie, Manihani,

¹³DG Kangra 1904, p. 87; DG Kangra 1924-25, pp. 184-85, Harnam Singh, *Lubana Itihas*, pp. 124-25 and Ajit Singh Aulakh, "Lubana Kaum : Ik Sabhiacharak Sarvekhan", *Lubana Sewak*, vol. IX, July-October 1981, pp. 16-17.

¹⁴H.A. Rose, *Report on the Census of India 1901*, Vol. XVII, Part I, p. 338.

¹⁵Harnam Singh, *Lubana Itihas*, pp. 124-25

¹⁶R.G. Latham, *Ethnology of India*, Woodfall and Kinder Printer, London 1858, p. 368.

¹⁷DG Hoshiarpur 1904, p. 61.

¹⁸DG Kangra 1904, p. 87 and DG Kangra 1924-25, pp. 184-85

¹⁹Gurmit Singh Hans, "Dairy Bhatnura Lubana", *Daily Ajit*, October 8, 1994.

Mathaun, Bhonsie, Nanot and Limitane. The main reasons for differences are that they had their own dialect and they had been associated with some areas outside the Punjab. Besides, the names of most of *gots* end with *n* and its plural form *ne*. For example, Bhagtane, Hisabnane, Shashiane, Nagujne, Lakhmane, Matiane and Nimtiane. Moreover, many *gots* seem to be named after villages, towns and areas. The name of the villages or area in which a person had been living became first his surname and afterwards, his *got*. Multani, Karmani, Kardaliye, Sudni and Janglie are the best examples of these ²⁰

The Lubanas presented an excellent illustration of sacred clans. The Makhan Shahi section of the tribe was regarded as holy. Some of its members were the *gurus* of the tribe. They had an important role in socio-religious ceremonies of the tribe. The Datla section was considered snake descended and took precedence in worshipping the snake.²¹

The Lubana *gots* were exogamous. No family married with the family of the same *got*. Even the marriages was avoided in two *gots*-one's own and the mother's.²² Sometimes, the four *gots* rule was observed. Sometimes, it was difficult to avoid the *got* from which wife had been taken for seven generations or until the memory of any marriage with that *got* had faded away.²³

The status of the Lubanas varied in different parts of the Punjab. It did not appear to be homogenous. In the sub-montane tracts of Sialkot and Gujrat, the Ajrawat or

²⁰Ajit Singh Aulakh, "Lubana Kaum : Ik Sabhiachar Sarvekhan", *Lobana Sewak*, vol. IX, July-October 1981, pp. 16-17.

²¹H A Rose, *Report on the Census of India 1901*, vol. XVII, Part I, p. 338

²²DG. Hoshiarpur 1904, p. 61.

²³H A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.5

Ghotra considered themselves superior to other got's. They had very high status and intermarried with other agricultural tribes.²⁴ In Kangra district, Ghotras also claimed pre-eminence.²⁵ In Ludhiana district, the Garhas ranked the highest.²⁶

The headmen among the Lubanas was called *naik*. He received a rupee at a betrothal and second rupee with thigh of a he-goat at the wedding as his dues.²⁷ The authority was considerable and was fully recognised by the *naik's* Lubanas.²⁸ All implicitly obeyed him and trusted in all matters connected with their traffic and trade.²⁹

A kin group of families of a sub-caste within the *bhaichārā* was called a *sharikā*. It included brothers, paternal uncles and cousins. Due to conflicts over property and prestige, they indulged in rivalry and mutual distrust, thus calling for intervention by the *bhaichārā*.³⁰ The Lubanas had basically a joint family structure. In joint family, father, grandfather, children and grand-children lived together. They had joint income and expenditure.³¹

²⁴H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.3

²⁵DG Kangra 1904, p. 87.

²⁶H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.3.

²⁷ਦਿਨਾਂ ਦੇ ਸਰਦਾਰ ਦੀ 'ਨਾਇਕ' ਸੰਗਯਾ ਹੈ, ਜੋ ਜ਼ਾਲੀ ਆਦਿ ਚੁੰਡਸਕਾਪੁਰ ਹਰੇਕ ਤੋਂ ਇੱਕ ਰੁਪਯਾ ਛੇਟਾ ਲੈਂਦਾ ਹੈ ।

²⁸DG Kangra 1904, p. 87.

²⁹Elliot, H.M. *Memoris on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India* being an amplified edition of the supplementary *Glossary of India Terms*, Vol. 1, p. 56

³⁰Daljinder Singh Johal, "Literary Evidence on Social Structure in the Punjab (1750-1850)", *Journal of Regional History*, Vol. 1, 1980, p. 68. See also *Punjab State Gazetteer Bahawalpur, State with Maps* 1904, p. 54.

³¹E.D. Lucas, *The Economics Life of a Village Civil and Military Gazette Press, Lahore, n.d.*, p. 44; Harinder Singh, *Nangal Lubana (1956-88) : Study of Socio-Economic Change*, pp. 67-68.

The Lubanas were Sikhs, Hindus and Mohammadans. At the outset of British rule, the number of Hindu Lubanas was more than the Sikh Lubanas. The Mohammadan Lubanas were the least numerous.³³ In the Census of 1868, the Lubanas were included among the Hindu tribes.³⁴ In 1881, the total Lubanas in the Punjab were 48,489. Among them 69.34 per cent were the Hindus, 27.57 per cent Sikhs and only 3.09 per cent Muslims.³⁵ Sikhism was very rapidly advancing among the Lubanas.³⁶ In 1921, the number of the Sikh Lubanas increased to 77.51 per cent and Mohammadan Lubanas to 7.21 per cent. The number of the Hindu Lubanas decreased to 15.28 per cent.³⁷ The number of Sikh Lubanas increased due to the absorption of Hindu Lubanas among them.³⁸ Besides, the population of the Sikhs in the Punjab grew by 82.28 per cent from 1881

³²Denzil Ibbetson, *Panjab Castes*, p 255

³³*Dictionary of the Panjabi Language*, p 118 See also, J H Morris, *Report on the Revised Settlement of Goojranwala District in the Lahore Division 1860*, Appendix VII, PXIVIII The Lubanas, a tribe chiefly Hindus : DG Gujranwala 1883-84, p. 6; W.W. Hunter, *The Imperial Gazetteer of India*, Vol. V, p. 181 ; T. Gordon Walker, *Final Report on the Revision of Settlement (1873-83) of the Ludhiana District*, pp. 222-25.

³⁴M.A. Sherring, *Hindu Tribes and Castes*, Cosmo Publications, Delhi 1974 (reprint-first published in 1879), p.69.

³⁵Denzil Charles Jelf Ibbetson, *Report on the Census of Panjab 1881*, vols. II & III, pp 27 & 28

³⁶E.D. MacLagan, *Report on the Census of India 1891*, vol XIX, Part I, Government Printing Calcutta 1892, p 335.

³⁷In 1921, out of total of 56, 316 Lubanas

43, 648 were Sikhs,

8,606 were Hindus and

4,062 were Mohammadans :

L. Midleton and S.M. Jacobs, *Report on the Census of India, 1921*, vol. xv Part II, p. 231.

³⁸*DG Gujrat*, 1921, pp. 162-65 ; *DG Gujrat 1935*, p. 44 ; *DG Sialkot 1936*, p. 58; *DG Jullundur 1935*, p.4; See also, B.S Saini, *The Social & Economic History of the Panjab 1901-39*, Ess Ess Publications, Delhi 1975, p.20.

to 1921 whereas the growth rate of the Sikh Lubana population was 234.04 per cent.³⁹

Many factors were responsible for the increasing inclination among the Lubanas towards Sikhism. The most important point was that *keshādhārī* Sikh Lubanas like other Sikhs had become hypergamous. They married the daughters of *sahajdhārīs* of the same caste, but did not give their own daughters in marriage to *sahajdhārīs*. The Sikh Lubanas considered themselves above their Hindu brothers. Hypergamy was generally a step in the direction of breaking off from the present caste. Mechanism again was of the corporate caste type.⁴⁰ The enlistment of the *keshādhārī* Lubanas in the army was another factor responsible for this inclination.⁴¹ It is clear from the fact

³⁹Table Showing the growth of Sikh Lubanas in comparison to the population of the total Sikhs :

Year	Sikh Population	Percentage of Increase	Sikh Lubanas	Percentage of Increase
1881	17,06,165		13,366	
1921	31,10,060	82.28	43,648	234.04
Absolute Increase				
14,03,895			30,282	

: Denzil Charles Jelf Ibbetson, *Report on the Census of the Punjab 1881*, Vols II & III, Table No. VIII, p.26 ; L. Middleton and S M. Jacobs, *Report on the Census of India 1921*, Vol. XV, Part I, pp 184-231

⁴⁰Hari Krishan Kaul, *Report on the Census of India 1911*, vol XIV, Part I, p. 153; Ethne K. Marengo, *The Transformation of Sikh Society*, Heritage Publishers, New Delhi 1976, p. 273. Hypergamy is the custom which forbids a woman of a particular group to marry a man of a group lower than her own in social standing and compels her to marry in a group equal or superior in rank : H.A. Rose, *Report on the Census of India, 1901*, Vol. XVII, Part I, p. 300.

⁴¹It is evident from the following table that the conversion of Hindu Lubanas to Sikhism was due to their enlistment in the army

Sr.No.	Rank	Name	Father's name	Village	Tahsil	District
1.	Subedar	Ganda Singh	Dev Ditta	Buzargwal	Kharian	Gujrat
2.	Subedar	Natha Singh	Dayala	Tanda	Gujrat	Gujrat
3.	Jamadar	Bhan Singh	Kana	Tanda	Gujrat	Gujrat
4.	Jamadar	Sangat Singh	Amir Chand	Tanda	Gujrat	Gujrat
5.	Jamadar	Chatar Singh	Sohna	Peroshah	Gujrat	Gujrat
6.	Jamadar	Nanak Singh	Sohna	Peroshah	Gujrat	Gujrat

: DG Gujrat 1921, pp. 164-65.

the number of the Sikh Lubanas increased in the army. Their number in army service became higher than their proportion in the total population. At the turn of the century, the Sikh Lubanas provided 554 men out of a total Sikh contingent of 10,867 men whereas they constituted only 1.56 per cent of the total Sikhs.⁴² During the First World War, in many districts, the Lubana Sikhs sent a very high percentage of their eligible men to the army.⁴³ There are many instances of villages which sent most of their able-bodied men to the army. There were separate companies of the Lubanas in the Pioneers.⁴⁴ There was a large scale conversion of the Lubanas into Sikhism.⁴⁵

The Singh Sabha Movement played an active role in promoting Sikhism among the Lubanas. The Lubanas whole-heartedly followed the programmes of Singh Sabha Movement. The number of the Sikh Lubanas in the late 19th century and the early 20th century increased

⁴²Table showing the number of Sikh Lubanas in the army in comparison to the Sikhs in 1911.

Total Sikh Population	2883729	Percentage of the Sikh Lubanas to total Sikhs
Total Population of the	45086	1.56
^{Sikh Lubanas} Total Sikhs in the army	10866	Percentage of Sikh Lubanas in the army in comparison to total Sikhs in the army
Sikh Lubanas in the army	554	5 10

Pandit Harikrishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part II, pp 28, 438-441

⁴³Major A.E. Barstow, *The Sikhs . An Ethnology*, p 181. See also, M.S Leigh, *The Panjab and the War*, Panjab Government Printing, Lahore 1922, pp. 49, 50 & 118

⁴⁴Tugewell, *The History of Bombay Pioneers*, The Sidney Press, London 1938, p.31.

⁴⁵The commonwealth of Guru Gobind recognised no caste restrictions among the members of the church. So, there was a large scale conversion of the lower castes into Sikhism : Satish Sabarwal, *Mobile Men Limit to Social Change in Urban Life*, Vikas Publishing House, New Delhi 1976, p.8. See also, Denzil Ibbetson, *Panjab Castes*, p.9.

substantially.⁴⁶ There was a well-known saying that Lubana Hindu nahin'. They showed inclination toward Sikhism.⁴⁷

Sant Prem Singh, the spiritual leader of the community, Sant Giani Sunder Singh Bhindrawale, and Sant Sangat Singh did a lot to increase the number of Sikh Lubanas. A large number of the Lubanas were baptised by them.⁴⁸ Sant Prem Singh, with the co-operation of the community, got constructed many Gurdwaras in various villages and two *bungas* one at Nankana Sahib and another at Baba Bakala.⁴⁹ Moreover, Sant Prem Singh was deputed by the Shromani Gurdwara Parbandhak Committee to preach Sikhism among the Wanjaras.⁵⁰

⁴⁶Chet Singh, *Jiwan Giani Chet Singh*, MS, Amritsar, p 26; Hanikrishan Kaul, *Report on the Census of India 1911*, vol XIV, Part I, p. 154.

⁴⁷J.A.L. Montgomery, *Final Report of Re-vised Settlement Hoshiarpur District 1879-80*, pp. 208-09.

⁴⁸Persons having much Knowledge about *guruhani* were appointed as granthis in the *gurdwaras*. Sant Prem Singh also sent literate persons to Amritsar for religious study. By recognising his services, he was taken in Shiromani Gurdwara Parbandhak committee in 1926 and remained its member upto his death in 1950 : Bhagat Singh, *Prem Sagar* MS Begowal, Kapurthala pp. 268 and 282. See also, Harcharan Singh, *Amar Jiwan*, MS, Nangal Lubana, Kapurthala, p.20 ; M.S. Randhawa, *Out of the Ashes*, p.61 and Shamsheer Singh Ashok, *Shiromani Gurdwara Parbandhak Committee Da Panjabsala Itihas (1926-76)*, Sikh Itihas Research Board, Amritsar 1982, pp.24, 30, 152, 152, 186, 229 & 236

⁴⁹Giani Sher Singh, *Amrit Jiwan*, Publishers Sangat and Parbandhak Gurudwara Sachkand, Bopara, distt Ludhiana 1982, p 248 (reprint - first published in 1943). *The Khalsa Samachar*, August 12, 1937, p.10

⁵⁰Gulcharan Singh, *Jiwani Sant Prem Singh* (Murala) PP 35-37
ਦਿਨ੍ਹਾਂ ਹੀ (ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ) ਨਨਕਾਣੇ ਸਾਹਿਬ ਤੇ ਬਾਬੇ ਬਕਾਲੇ ਚੁੱਗੇ ਬਣਾਏ ਹਨ ।
ਕਈ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਕਰਵਾਈ ਹੈ ।

Giani Sher Singh, *Amrit Jiwan*, p. 248.

⁵⁰ਵਟਨਾਰਾ ਜਾਤੀ ਨੂੰ ਸਿੱਖ ਧਰਮ ਨਾਲ ਜੋੜਨ ਲਈ ਵੱਖਰਾ ਪ੍ਰਬੰਧ ਕੀਤਾ ਗਿਆ ।
ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਕਾਲਾ ਜਦੋਂ ਬੋਮਟੀ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਚੁਣੇ ਗਏ । ਇਹ ਉਨ੍ਹਾਂ ਨੂੰ ਸਪੁਰਦ
ਕੀਤਾ ਗਿਆ ।

Daily Ajit, September 24, 1994.

The most important cause of the decrease in the number of Hindu Lubanas was changed instructions in the census of 1911. Previously only those persons were recorded as Sikhs who according to the tenets of Guru Gobind Singh grew long hair and abstained from smoking, but since then any one was recorded as Sikh who returned himself as such whether or not he practised these tenets.⁵¹ Thus the number of the Sikh Lubanas increased substantially.

The Hindu Lubanas in small numbers lived in the Kangra hills and Muslim Lubanas in the Fazilka Tahsil of Ferozepur district and Bahawalpur state.⁵²

The Lubana community was dominated by the males. In 1891, the total number of the Lubanas in the Punjab was 56,054. Among them 53.59 per cent were males and 46.61 per cent were females.⁵³ In 1921 their total number was 56,316. Of this 52.88 per cent were males and 47.12 per cent were females. In this way, the proportion of the males and females over the time remained almost the same. The Lubanas continued to face the shortage of women.⁵⁴ This shortage of women was a source of many social evils. The boy's parent had to oblige girl's parents in one way or other. The boy's father financed all the

⁵¹Pandit Harikrishan kaul, *Report on the Census of India*, 1911, Vol. XIV, Part I, pp. 153-54

⁵²ਅੱਜ ਲੁਬਾਣੇ ਸੋ ਫੀ ਸਦੀ ਪੂਰੇ ਸਿੱਖ ਹਨ, ਕੇਸਾ ਦਾ ਕਤਨ ਕਰਨਾ, ਜੂਠਾ ਖਾਣਾ ਅਤੇ ਤਮਾਕੂ ਸਿਗਰਟ ਆਦਿ ਪੀਣਾ ਇਨ੍ਹਾਂ ਵਿਚ ਬਿਲਕੁਲ ਹੀ ਨਹੀਂ। ਸ਼ਰਧਾ ਭਾਵ ਅਤੇ ਸੇਵਾ ਭਾਵ ਇਸ ਬਰਾਦਰੀ ਵਿਚ ਕਿਤੇ ਵਧੇਰਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਘਰ ਤੋਂ ਬਿਨਾ ਹੋਰ ਕਿਤੇ ਵੀ ਇਨ੍ਹਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਨਹੀਂ।

Harnam Singh *Jiwan Baba Makhan Shah Lubana*, p.31 ; L. Middleton, *Report on the Census of India 1921*, vol. xv, Part II, p. 231.

⁵³E.D. MacLagan, *Report on the Census of India 1891*, vol XX, Part II, p. 328.

⁵⁴L. Middleton, *Report on the Census of India 1921*, vol. xv, Part II, p. 231.

ceremonies in the house of girl's father. Moreover, the mediators fully exploited the opportunities. The boy was totally at his disposal. He had to work even in his fields.⁵⁵

From being carriers, with some interests in land, the Lubanas had become an agricultural tribe.⁵⁶ Thus the importance of naiks who conducted the caravans decreased. On the other hand, the importance of the *lambardārs*, *Sufedposhes* and *zaildars* had increased due to their entry in the agrarian hierarchy.⁵⁷

To sum up, the Lubanas had eleven main *gots*. Significant changes occurred in the composition of the Lubanas. Their composition on the basis of religion and occupation changed during the period. They were mainly Hindus at the commencement of the British rule. The factors like hypergamy, the influence of Singh Sabha Movement, enlistment of *keshadhari* Lubanas in the army,

⁵⁵DG Ludhiana and Malerkotla State 1904, p. 64. In Sialkot district, the boy's father with the assistance of a mediator went to the house of bride's father. He asked him to give his daughter in marriage to his son. After discussion they concluded an agreement. The boy's father paid some money to girl's father with 101 coconuts and a *Mauli* thread. H. A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 6.

⁵⁶P. H. M. Van den Dungen, "Changes in status and occupation in the Nineteenth Century Punjab", P. 68; Denzil Ibbetson *Punjab Castes*, p. 255. See also Pandit Hari Krishan Kaul, *Report on the census of India 1911*, Vol. XIV, Part II, PP. 428-29.

⁵⁷ਸੰਟਰਬਾਡੀ ਲੁਥਾਣਾ, ਸਿੱਖ ਮਿਲਟਰੀ ਐਸੋਸੀਏਸ਼ਨ ਦੀ ਜਨਰਲ ਮੀਟਿੰਗ 20-04-1945 ਨੂੰ ਹੇਠ ਲਿਖੇ ਸੱਜਣ ਜ਼ਰੂਰ ਪੁਜਣ ।

1. ਸ. ਢੀਰ ਸਿੰਘ ਸਫੈਦਪੋਸ਼ ਜ਼ਿਲ੍ਹਾ ਗੁਜਰਾਂਵਾਲਾ
2. ਸ. ਦਿੰਦਰ ਸਿੰਘ ਸਫੈਦਪੋਸ਼ ਜ਼ਿਲ੍ਹਾ ਬੇਖਪੂਰਾ
3. ਸ. ਮੱਘਰ ਸਿੰਘ ਸਫੈਦਪੋਸ਼ ਜ਼ਿਲ੍ਹਾ ਬੇਖਪੂਰਾ
4. ਸ. ਸੁੰਦਰ ਸਿੰਘ ਜੈਲਦਾਰ ਜ਼ਿਲ੍ਹਾ ਮੁਲਤਾਨ
6. ਸ. ਰਵੇਲ ਸਿੰਘ ਨੰਬਰਦਾਰ ਜ਼ਿਲ੍ਹਾ ਮਿੰਟਗੁਮਰੀ

simplicity of Sikhism, efforts of Sant Prem Singh, Sant Sunder Singh and Sant Sangat Singh and changed instructions in the census of 1911 increased the number of the Sikh Lubanas

7. ਸ. ਵਰਿਆਮ ਸਿੰਘ ਨੰਬਰਦਾਰ ਜ਼ਿਲ੍ਹਾ ਮਿੰਟਗੁਮਰੀ

8. ਸ. ਸੁਚੇਤ ਸਿੰਘ ਨੰਬਰਦਾਰ ਜ਼ਿਲ੍ਹਾ ਲਾਇਲਪੁਰ

“ਸੰਟਰਬਾਡੀ ਲੁਬਾਣਾ ਸਿਖ ਮਿਲਟਰੀ ਐਸੋਸੀਏਸ਼ਨ ਦੀ ਜਨਰਲ ਮੀਟਿੰਗ ਪਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 2, 9 ਮਈ 1945, ਪੰਨਾ 11.

CHAPTER III

DISTRIBUTION

The Lubanas were amongst the widely scattered tribes of the Punjab.¹ In 1881, they were chiefly found in the Punjab plains and sub-montane areas, particularly in the districts of Lahore, Sialkot, Gurdaspur, Gujrat, Hoshiarpur, Kangra, Ambala, Jalandhar and Ludhiana. They were also living in south-western districts and in large number in Muzaffargarh. They were mainly found in Patiala, Kapurthala, Bhawalpur and Mandi States.² To a

¹C.L. Tupper, *Punjab Customary Law*, vol II, Government Printing Press, Calcutta 1881, p.65. See also, Harikrishan Kaul, *Report on the Census of India 1911*, Part I, vol. XIV, p. 465

²The following table gives the number of the Lubanas in different districts and states of the Punjab in 1881

<i>District</i>	<i>Number Lubanas</i>	<i>District</i>	<i>Number of Lubanas</i>	<i>State/Number of Lubanas</i>
Lahore	10,116	Multan	307	Patiala 1,156
Sialkot	6,584	Rohtak	158	Kapurthala 1,706
Gurdaspur	5,492	Ferozepur	108	Bahawalpur 1,740
Gujrat	5,203	Dera Gazi Khan	82	Mandi 634
Hoshiarpur	3,763	Montgomery	86	Bilaspur 304
Muzaffargarh	2,315	Jhelum	74	Nalagarh 601
Kangra	2,198	Peshawar	64	Nahan 11
Ambala	1,310	Bannu	62	
Jalandhar	1,204	Hissar	54	
Ludhiana	923	Delhi	44	
Amritsar	566			
Dehra Ismail Khan	541	Sirsa	0	
Hazara	446	Karnal	05	
Gujranwala	356			

: Denzil Charles Jelf Ibbetson, *Report on the Census of the Panjab 1881*, vols. II & III, Table No. VIII, p.26.

large extent, the river channels attracted the Lubanas to settle along them.³

There was a change in the geographical distribution of the Lubanas in the later years. In 1921, the majority of the Lubanas' population concentrated in Sheikhpura, Gujrat, Sialkot, Gurdaspur, Hoshiarpur and Gujranwala districts. The next in importance came Kangra, Ambala, Ferozepur, Muzaffargarh, Ludhiana and Lahore districts. In other districts, their number was insignificant.⁴

Due to territorial changes, there was increase or decrease in the number of the Lubanas in some districts. This was mainly due to the formation of new districts and transfer of area of one district to another. In the second half of the nineteenth century, no significant change came in their distribution. The changes which occurred in the beginning of the twentieth century affected their distribution. For example, no Lubanas were recorded in the

³*Report on the Revised Settlement of the Greater Part of the District of Gurdaspur in Amritsar Division 1859*, p. 153 ; *Report on the Revised Settlement of the Gujranwala District in Lahore Division 1860*, Appendix VII, p. 47 ; *Report on the Revision of Land Revenue Settlement of Gujranwala District in Year 1866-67*, p.20 ; *DG Lahore 1883-84*, p. 68; *DG Lahore 1916*, p. 54; Denzil Ibbetson, *Panjab Castes*, p. 255 ; *DG Mianwali 1915*, p. 64 ; *DG Ferozepur 1915*, p. 169

⁴The following table gives the number of the Lubanas in different districts and states of the Punjab in 1921 :

District	Number Lubanas	District	Number of Lubanas	State	Number of Lubanas
Sheikhpura	8,963	Multan	531	Kapurthala	2482
Gujrat	8,102	Shahpur	438	Bhawalpur	1691
Gurdaspur	5,361	Jhang	205	patiala	870
Sialkot	5,169	Amritsar	204	Mandi	932
Gujranwala	3,836	Dehra Ghazikham	182	Nahan	581
Ferozepur	2,735	Montgomery	132	Nalagarh	320
Hoshiarpur	3,292	Gurgaon	169	Bilaspur	324
Muzaffargarh	2,242	Hissar	77	Suchet	116
Kangra	1,524	Rawalpindi	65		
Ambala	1,398	Attock	60		
Ludhiana	1,352	Karnal	15		
Lahore	1,145				
Jalandhar	1,040	Simla	12		
Lyallpur	851	Mianwali	06		

: L. Middleton, *Report on the Census of India*, 1921, Vol. XV, Part II, p.231.

Ferozepur district in the census of 1868.⁵ With the abolition of Sirsa district, its Fazilka Tehsil having few Lubanas was transferred to Ferozepur district. Later on, the extension of agriculture in this district steadily attracted Lubana immigration.⁶

The establishment of the Chenab Colony led to the formation of Lyallpur district in 1904. The area included in Lyallpur district had 851 Lubanas. It decreased their number in Jhang, Montgomery and Gujranwala districts as their areas were transferred to Lyallpur district. Similarly, the government notification No. 211 dated the 9th February 1909 transferred Leiah Tehsil from Mianwali to Muzaffargarh district which increased the number of Lubanas in Muzaffargarh district from 1, 189 in 1901 to 3,218 in 1911. Similar was the case of Gujranwala and Lahore districts when one tehsil of Lahore district was transferred to Gujranwala in 1910.⁷ The formation of Sheikhupura district in 1919 greatly affected Lubana population in Lahore, Gujranwala and Sialkot districts. Sheikhupura district was created from the parts of the Lahore and Gujranwala districts. Some transfers from Sialkot to Gujranwala also took place at the same time.⁸

⁵A. Roberts, *Report on the Census of Punjab 1868*, No. 3 & 4.

⁶E.D. MacLagan, *Report on the Census of India 1891*, Vol. XX, Part II, p. 184 ; See also, L. Middleton, *Report on the Census of India 1921*, vol. xv, Part II, p. 231 ; and Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, part I, p. 51.

⁷Under Notification No. 667 (Home-General) dated 18th June 1910 the Sharakpur Tehsil from Lahore district was given to Gujranwala which resulted in a great increase in the number of Lubanas from 1972 in 1901 to 8517 in 1911 in Gujranwala and decreased their numbers in Lahore district from 10,999 in 1901 to 3601 in 1911 : Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part I, p. 1.

⁸The Sheikhupura district at the time of its formation had 8,936 Lubanas. The creation of new district decreased the number of Lubanas in Gujranwala district from 8517 in 1911 to 3836 in 1921, in Lahore district, from 3601 in 1911 to 1145 in 1921 and in Sialkot district from 7419 in 1911 to 5169 in 1921 : L. Middleton, *Report on the Census of India 1921*, Vol. XV, Part I, pp. 2-4.

Some availabilities like water and waste land for pasture of their pack and other animals attracted the Lubanas to settle mainly along the banks of rivers and rivers channels.⁹ They were found in large number in the *bet* areas of Sheikhpura and Gujrat districts.¹⁰ The Lubanas of lower Indus and those in the Ludhiana district were chiefly found in the *bet* areas.¹¹ The Lubanas of Gurdaspur district also settled mainly in Gurdaspur tehsil near the banks of river Beas.¹² In Lahore district, the Sikh Lubanas were found principally along the Ravi banks.¹³ The Lubanas of Hoshiarpur district, lived mainly in the Dasuya Tehsil on the eastern side of river Beas.¹⁴ The Lubanas of both districts, Hoshiarpur and Gurdaspur settled mainly on the both sides of river Beas exactly opposite to each other.¹⁵ In Ferozepur district, they were

⁹Denzil Ibbetson, *Panjab Castes*, p. 255 ; *DC Ludhiana and Malerkotla State 1904*, p. 64 ; *DG Mianwali 1915*, p. 64 ; *DG Ferozepur 1915*, p. 169

ਲੁਬਾਣੇ ਜਾਂ ਬਨਜਾਰਿਆ ਦੇ ਪਿੰਡ ਬਹੁਤੇ ਨਦੀਆਂ, ਦਰਿਆਵਾਂ ਅਤੇ ਡੇਕਾ ਦੇ ਕੰਢਿਆਂ ਪੁਰ ਪਾਏ ਜਾਂਦੇ ਹਨ । ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ ਨੰ. 24, 20 ਅਕਤੂਬਰ 1945, ਪੰਨਾ 3.

¹⁰M.S Randhawa, *Out of the Ashes*, p.60. They were mainly found in the *Khadir* of Sheikhpura district. Nur Mohammad, *Assessment Report on the Ex-Sharakpur Portion Shahdara tahsil of Sheikhpura district 1926*, p.10

¹¹Denzil Ibbetson, *Panjab Castes*, p.25. In Ludhiana district by 1904 the Lubanas numbered 923. Almost all of them lived in *bet* T Gordon walker, *Final Report of the revision of Settlement of Ludhiana District 1878-83*, p. 51 : *DG Ludhiana and Malerkotla State 1904*, p. 64.

ਮੁਲਤਾਨ ਜ਼ਿਲੇ ਵਿਚ ਸਤਲੁਜ ਦਰਿਆ ਦੇ ਕੰਢੇ ਲੁਬਾਣੇ ਵਸਦੇ ਸਨ ।

¹²They mainly lived in *Chhambs* of Gurdaspur district . R.H. Davies, *Report on the Revised Settlement of the Greater Part of the District of Gurdaspur in the Amritsar Division* (formerly known as Batala), Punjab Press, Lahore 1859, p. 153 : Rajputs, Gujjars and Lubanas divided the low land between the ridge and the Beas : C.L. Tupper, *Punjab Customary Law*, Vol. II, p. 33 :

¹³*DG Lahore 1916*, p.51.

¹⁴*DG Hoshiarpur 1904*, p.61.

¹⁵R.H. Davies, *Report on the Revised Settlement of the Greater part of the District Gurdaspur in the Amritsar Division* (formerly known as Batala), p. 153 ; and *DG Hoshiarpur 1904*, p. 61

principally found on the river bank in Fazilka tahsil.¹⁶ In Mianwali district, they mainly resided in the riverain tracts.¹⁷ In Gujranwala district, they settled in the vicinity or valley the *Deg* river.¹⁸ The Lubanas of Kapurthala State had two important settlements, Nangal Lubana and Nurpur Lubana, on the eastern bank of river Beas.¹⁹

The Lubanas were accustomed to the life of riverain areas. They felt at home in reed-infested land and mosquito ridden marshes which would frighten away others.²⁰ The *bet* provided them sanctuary where they could freely graze their cattle and use water of rivers. They had great love for animals. It was very easy for them to look after their animals. Besides, they had become good swimmers, even at the time of flood in rivers, they could pass on the cattle across the rivers without undue risks.²¹ The *bet* provided them opportunities for hunting of wild pigs.²² In the lower indus, the Hindus did not associate with the Lubanas for the fear of Mohammadans who objected their eating of wild pigs. Moreover, the *bets* also provided them material like

¹⁶DG Ferozepur 1915, p 169

¹⁷DG Mianwali 1915, p.64

¹⁸The Deg villages in this district were populated by a peculiar caste, the Lubana a tribe : *Report on the Revised Settlement of the Gujranwala District in Lahore Division 1860*, Appendix VII, p XVIII, DG Gujranwala 1883-84, p.6 ; W.W. Hunter, *The Imperial Gazetteer of India*, Vol. 5 ; p 181

¹⁹The land where Nangal Lubana is presently situated was 'Teh' and was lying vacant on the bank of river beas : Harinder Singh, *Nangal Lubana (1956-88) : Study of Socio-Economic Change*, Dhilwan and Bholath belts of Kapurthala which had Lubana villages lied entirely in the bet : DG Kapurthala 1984, p. 205

²⁰M.S. Randhawa, *Out of the Ashes*, p.60.

²¹They are far better at looking after their animals than the average Jat Sikh : Major A.E. Barstow, *The Sikh : An Ethnology*, p 70 M S Randhawa, *Out of the Ashes*, p.60.

²²H.A. Rose, *A Glossary of the Tribes and castes of the Punjab and North West Frontier Province*, vol. III, p.3 See also, *The Panjabi Dictionary*, p. 645.

munj for making ropes, strings, grassmats, brushes and baskets for their domestic use.²³ There is a constant use of *munj* in the songs of the the Lubanas in Lubanki dialect as :

Multānā munj mangabo mohra lal

Nahini karga kutabo mahra lal

Mahno ban batabo mahra lal

Chalingo palang banabo mahre a lal

Its meaning is my darling make the fine strings from *munj* with view to have have a good couch.²⁴

It is interesting to know about their settlement in the specific areas of various districts. In Guranwala district, they lived in South Kalar and Charkhari circle of Gujranwala tehsil.²⁵ In Gujrat district, they held some villages in the Bulandi Circle in the north-east of the district.²⁶ In Sialkot district, they were chiefly met with south-east corner of the district near Lahore. In Sheikhpura district, the Lubanas had the largest settlement in the *Bangar* circle of Shahdurah tehsil.²⁸ In Jalandhar district, they were found in the extreme north of Jalandhar tehsil.²⁹

On the religious basis, the Hindu Lubanas were

²³Denzil Ibbetson, *Panjab Castes*, p. 255 and *DG Ludhiana and Malerkotla State 1904*, p. 64.

²¹*DG Hoshiarpur 1904*, p.42.

²⁵Sheikh Khurshid Mohammad, *Assessment report of the Gujranwala Tahsil of the Gujranwala District*, Punjab Govt. Printing, Lahore 1924, p. 10. See also, *DG Gujranwala 1935*, p. 88.

²⁶Captain H. Davies, *Assessment Report of Gujrat District 1893*, p. 43 ; *DG Gujrat 1892-93*, p.62.

²⁷*DG Sialkot 1894-95*, p.80.

²⁸Nur Mohammad, *Assessment Report on the Ex-Sharapkur Portion of the Shahdara Tahsil Sheikhpura District*, Punjab Govt. Press, Lahore 1926, p.10.

²⁹*DG Jullundur and Kapurthala State 1904*, p. 104.

numerous in the Hindu dominated districts like Ambala, Kangra and Hoshiarpur. They mainly lived in Kangra district and Simla hill states of Nalagarh, Nahan, Bilaspur, Mandi and Suket. The Sikh Lubanas were chiefly found in the central and Sub-mountain districts of the province like Lahore, Sheikhpura, Gujrat, Sialkot, Gujranwala, Gurdaspur, Jalandhar, Ludhiana and Amritsar. There was also a colony of Lubana Sikhs in Muzaffargarh district. Almost all the Lubanas in Kapurthala state were Sikhs. They were numerous in Patiala state. The Muslim Lubanas lived mainly in Fazilka tehsil of Ferozepur district and in Bahawalpur State, in the South-western side of the province.³⁰

³⁰The following table shows the number of the Lubanas on the basis of religions in different districts and states of the Punjab in 1921

<i>District</i>	<i>Number Sikh Lubanas</i>	<i>Number of Hindu Lubanas</i>	<i>Number of Muslim Lubanas</i>
Sheikhpura	9947	16	00
Gujranwala	4739	87	10
Gurdaspur	5003	358	00
Sialkot	4836	318	25
Gujrat	8085	17	00
Hoshiarpur	1711	1411	00
Ludhiana	1087	265	00
Jalandhar	980	59	01
Lahore	726	418	01
Shahpur	538	00	00
Lyallpur	756	95	00
Multan	352	110	51
Jhang	201	00	04
Ambala	163	1235	00
Montgomery	111	02	19
Kangra	35	1479	10
Ralwalpindi	62	03	00
Attock	60	00	00
Mianwali	06	00	00
Ferozepur	03	13	2719
Hissar	00	23	54
Gurgaon	00	79	90

The Occupation of the Lubanas determined their habitat. From the very beginning of the twentieth century, majority of the Lubanas were engaged in agriculture. They mainly lived in rural areas.³¹ In all their estates, the pressure of population was more than the land could bear and many of them went out to seek a living elsewhere. The small landholders who owned less land were showing inclination toward subsidiary occupations and service.³²

The Lubanas being men of good physique and compelled by economic factor turned to military service.³³ They freely took service in the army. Gujrat, Gurdaspur, Lahore, Sialkot, Gujranwala, Hoshiarpur and Jalandhar districts supplied majority of the Lubana recruits. During the first and second World Wars, they sent very high percentage of their eligible men to the army.³⁴

Karnal	15	00	00
Simla	12	00	00
Muzaffargarh	2242	00	00
Dera Ghazi Khan	116	00	66
<i>States</i>			
Nalagarh	00	221	00
Nahan	30	535	00
Bilaspur	00	307	17
Mandi	00	932	00
Suket	00	116	00
Kapurthala	2482	00	00
Patiala	522	348	00
Bahawalpur	699	00	992

L. Middleton, *Report on the Census of India 1921*, vol. xv, Part II, p. 231 and *DG Ferozepur 1915*, p. 99

³¹A Feature of rural life in the Punjab is the existence of dominant landowning caste, M.N. Srinivas, *Social Change in Modern India*, Orient Longmen, Delhi 1970 (reprint), pp. 10-11. In 1911, 63.14 per cent Lubanas were engaged in agriculture: Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, vol. XIV, Part II, p. 428.

³²DG Lahore 1916, p. 51: "Partition and land Resettlement VI", *The Tribune*, September 18, 1983, p.3.

³³DG Gujrat 1892-93, p.62 and *DG Gujrat 1921*, p. 148.

By rendering valuable services to the British during the first and second World Wars, the Lubanas were able to acquire a considerable area of land in the canal colonies. Besides those who served in the army, others who helped the British to get maximum recruits to the army were also rewarded by the government.³⁵ Various forms of rewards in shape of appointments of *lambardar*, *zaildar* and grant of land were made to those Lubanas who did good work during the wars.³⁶ In recognition to their war services, land was granted to them in Sheikhpura, Gujrat, Lyallpur, Multan, Montgomery, Sargodha and Lahore districts.³⁷ As they mainly lived in bet areas, some of their villages showed signs of marked deterioration caused by the recession of the rivers.³⁸ Allotments were also made to those peasants whose land had suffered from rivers' actions. moreover, allotments were made to *ghoripal* who were selected to rear mares.³⁹

³⁴Major A.E. Barstow, *The Sikhs: An Ethnology*, p. 181. M.S. Leigh, *The Punjab and the War*, pp. 48, 50 & 118.

³⁵In Sialkot district, grants were made to Gopal Singh, Ali Singh Lambardar, Jai Singh and Bur Singh all of Sharifpur and Muna Singh of Wan Lubana for sending recruits during the war. *DG Sialkot 1920*, p. 172. Among the immigrant colonists, the most important class is the military grantee. Colonization began just before the Great war and continued throughout the war period: F.C. Bourne, *Final Report of the Lower Bari Doab Colony 1927-35*, Punjab Govt. Printing Lahore 1936, p. 3.

³⁶DG Gujrat 1921, p. 148; M.S. Leigh, *The Punjab and the War*, pp. 158 & 162. ਹਰਨਾਮ ਸਿੰਘ, "ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਤੁੱਕੀ ਦੀਆਂ ਪੰਤੀਆਂ ਪੁਰ" ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 39, ਜਨਵਰੀ 24, 1945 ਪੰਨਾ 2.

³⁷Q.No. 6683 of Sardar Ajit Singh (MLA) From South-Western Sikh Rural constituency: *The Punjab Legislative Assembly Debate*, 1st April to 30th April 1940 XII, Punjab Govt. Press, Lahore 1942, p. 1133. ਜਿਆਦਾ ਭਰਤੀ ਦੇਣ ਵਾਲੇ ਖਾਨਦਾਨਾਂ ਲਈ ਮੁਰੱਬਿਆਂ ਦੀ ਮਨਜ਼ੂਰੀ ਨੇ ਲਈ ਗਈ ਹੈ। ਹਰਨਾਮ ਸਿੰਘ, "ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਤੁੱਕੀ ਦੀਆਂ ਪੁਰ" ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2.

³⁸DG Lahore 1883-84, p. 133.

³⁹Nur Mohammad, *Final Settlement Report of the Sheikhpura District 1923-27*, p.5.

Thus the process of migration was started among the Lubanas from their original districts especially Gujrat, Sialkot, Gujranwala, Gurdaspur, Lahore, Hoshiarpur and Jalandhar districts and Kapurthala state to colony *chaks*. In Sheikhpura district, they were allotted land in Gugera Branch and Bangar circles.⁴⁰ Thus, the Lubanas had improved their position in the *Bangar* circle by obtaining allotments.⁴¹ In Gujrat district, the colony *chaks* were mainly occupied by the Jats, Bahrupias and the Lubanas of that district.⁴² *Chak* No 26 and *Chak* No. 28 were entirely populated by the Sikh Lubanas.⁴³

Upto 1921, they were located in the colony tracts of Multan, Lyallpur, Montgomery, Jhang and Shahpur districts.⁴⁴ Later on, allotments were made to them in Montgomery and Multan districts. In Lyallpur district, they were allotted land in *chak* Nos. 13, 21, 32, 36, 77, 87, 115, 202, 301, 358, 441, 447 and 476. In Multan district, they shifted to the Nilibar. They were chiefly found in *chak*

⁴⁰Nur Mohammad, *Statement Relating to the Assessment Report of the Gugera Branch Colony circle of the Sheikhpura Tahsil*, Government Printing, Lahore 1925, p.2 and Sheikh Nur Mohammad, *Final Settlement report of the Sheikhpura District 1923-27*, p 5

⁴¹Nur Mohammad, *Assessment Report on the Ex-Sharkpur Portion of the Shahdara Tahsil Sheikhpura District 1926*, P10.

⁴²Khan Ahmad Hassan, *Final Settlement Report of the Canal-irrigated tracts of the Gujrat District*, Govt. Press, Lahore 1930, p 7

⁴³*Sanad hakuk Dakhil kari Abadi Nilibar*, Order No. 690 D dated 26.1.1929. Bhagat Singh S/o Kharak Singh Lubana Sikh of Bakhrewali, district Gujrat allotted one square of land in Chak No 88/WB Tahsil and District Multan : Jaswant Singh, *Lubanas in the Panjab 1849-1947*, M Phil Dissertation, Guru Nanak Dev University, Amritsar 1984, p. 84 See also, *Gazetter of the Chenab Colony 1904*, p. 56.

⁴⁴Answer of question No. 15 of Sardar Sahib Sardar Gopal Singh (MLC) by The Honourable Sardar Bahadur Sardar Sunder Singh Majitha : *Punjab Legislative Council Debates* 8th January to 16th April 1921, vol I, p. 15.

Nos. 24, 34, 36, 45, 50, 86, 88 and 90.⁴⁵ In Montgomery district, they were allotted land in *chak* Nos. 63-122, 243 and 290. In Sargodha district, they were granted land in *chak* Nos. 109, 113, 115, 133 and 135. In Lahore district, 37 *chak* Pattoki was entirely populated by the Sikh Lubanas.⁴⁶

The Lubanas in the Canal colonies depended mainly on the yield of land granted to them by the British Government. The Lubanas of Montgomery and Lyallpur districts were also included amongst the agricultural tribes.⁴⁷ Thus, leaving aside Kangra district and Simla hill states, agriculture had become the main occupation of the Lubanas throughout the Punjab.⁴⁸

There were some distinct characteristics of the Lubana settlements. Being gregarious by nature, they used to stay together and felt happy if they were together.⁴⁹ The

⁴⁵Chak No. 26 was a Sikh Chak Colonised by Sikh Rajputs of the Rather clan popularly known as Lubana Sikhs. It was populated by two thousand Sikhs and a few Mushm 'Kamins' or tenants. Chak No. 28, a village in Gujrat district populated by the Lubana Sikhs. S. Sant Singh was its *lambardar* : M.S. Randhawa, *Out of the Ashes*, p. 21

⁴⁶Jamadar Bhan Singh of village Tanda District Gujrat was allotted 1-1/2 square land in 243 *chak* of Montgomery district. Sant Singh Samundri, "Our Brethren Abroad", *Lubana Sewak*, January-March 1985, p. 6 ; Jaswant Singh, *Labanas in the Panjab 1849-1947*, p. 84. See also, Gulcharan Singh, *Jiwani Sant Prem Singh Murala*, pp. 89-90. 109 ਢਕ ਅਤੇ 135 ਢਕ ਜ਼ਿਲਾ ਸਰਗੋਧਾ ਵਿਚ ਨੁਬਾਣੇ ਸਿੱਖਾਂ ਦੀ ਆਬਾਦੀ ਹੈ । ਹਰਨਾਮ ਸਿੰਘ, "ਸ੍ਰੀ ਮਾਨ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਐਮ. ਐਲ. ਏ. ਦਾ ਜ਼ਿਲਾ ਸਰਗੋਧਾ ਵਿਚ ਵਿਦਿਅਕ ਪ੍ਰੋਗਰਾਮ" ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਵ 6, ਅੰਕ 42, 14 ਫਰਵਰੀ 1945, ਪੰਨਾ 10.

⁴⁷*The Punjab Legislative Assembly Debates* from 21st March to 11 April 1938, Punjab Government Press, Lahore 1938, p. 36.

⁴⁸*Punjab Legislative Council Debates*, 8th January to 16th April 1921, vol. I, p. 15 ; Partap Singh, *Pakistani Ghallughara*, Lahore Book Shop Chowk Ghantaghar, Ludhiana 1948, p. 351

⁴⁹M.S. Randhawa, *Out of The Ashes*, pp. 60-61 ; and *The Tribune*, February 4, 1985.

Lubanas in some places owned entire villages and even groups of villages.⁵⁰ Wherever a Lubana settlement existed a village named Tanda was almost certain to be found.⁵¹ Jago Chak Tanda, Mari Tanda and Mirthal Tanda in Gurdaspur district, Mota Tanda in Gujrat district, Tanda Churia, Tanda Ram Das, Tanda Ram Sahai and Tanda Sariana in Hoshiarpur district, Tanda Darang, Tanda Ghuggar, Tanda Holtah, Tanda Kacchiari, Tanda Kholi, Tanda Mehal, Tanda Panapari, Tanda Parla, Tanda Tharah and Tanda Warla in Kangra district, a Magli Tanda and Tanda Kishan Singh in Ludhiana district and Tanda, Tandli and Tandli in Mandi State are the best examples.⁵²

There is a constant mention of *tāndā* in songs of the Lubanas in Lubanki dialect .

Kaunsa tanda gi tum panarayi
(from which village do you water-carrier come)

Kaunsa tando tumahro re
(which village is yours)

Sukkhia ne do baran tandah joria tun kiun
(sukkhia acquired twelve villages)

⁵⁰DG Gujrat 1921, p. 49, Munshi Amin Chand, *A History of Sialkot District* (tr.) Charles A. Roe, Central Jail Press, Lahore 1874, p. 34. The Lubanas hold 21 villages in Dasuya tahsil of Hoshiarpur district. DG Hoshiarpur 1904, p. 61. DG Ludhiana and Malerkotla State 1904, p. 64. They owned a group of 38 villages in Shahdura Tahsil of sheikhupura district: Partap Singh, *Pakistani Ghallughara*, Lahore Book Shop Chowk Ghantaghar, Ludhiana 1948, p. 351. The Lubana had 12 villages in Nurpur Tahsil especially in the Andaura taluqa: DG Kangra 1904, p. 87.

⁵¹H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West frontier Province*, vol II, p.2.

⁵²Hoshiarpur Village Directory 1901, G.C. Press, Simla 1902, p. 31; Kangra Village Directory 1904, G.C. Press, Simla 1904, pp. 77, 189 & 217; DG Ludhiana and Malerkotla State 1904, p. 64; See also, J.S. Grewal and Indu Banga, *Early Nineteenth Century panjab: Ganesh Dass's Char Bagh-i-Punjab*, pp. 54, 68.

⁵³DG Hoshiarpur 1904, p. 42

Another feature of Lubana settlement was that the names of some villages were given after adding suffix Lubana with the name of the village. For instance, Nangal Lubana and Nurpur Lubana in Kapurthala State, Jhanda Lubana in Gurdaspur district, Bhatnura Lubana in Jalandhar district, Khanna Lubana in Sheikhpura district and Awan Lubana in Sialkot district.⁵⁴

The big village were divided into various *pattis* or *tarafs*. Each *patti* was under *lambardar*. He collected revenue from his *patti*. The decedents of the original members of the *patti* inherited the *patti* of their ancestors.⁵⁵

Small percentage of the Lubanas had their urban sources of livelihood. They were engaged in industry, trade, transport and civil services. By 1911, only 2.06 per cent Lubanas were engaged in industry, 1.66 per cent in trade, 3.31 per cent in transport, 00.13 per cent in public administration and 3.33 per cent in public force.⁵⁶ Various amenities available in the urban areas brought great change in the life-style of the urban Lubanas.⁵⁷

⁵⁴Kapurthala State Village Directory 1902, G.C. Press, Simla 1902, pp. 11, 14 ; Harinder Singh, *Nangal Lubana (1956-88) Study of Socio-Economic Change*, p. 21 : See also, Major A.E. Barstow, *The Sikhs : An Ethnology*, p. 181 : *DG Sialkot 1920*, p. 193 and Gurbachan Singh Talib, *Muslim League Attack on Sikhs and Hindus in the Punjab 1947*, Law Journal press, Allahabad 1950, p. 174 and *Jullundur Village Directory 1901*, G.C. Press, Simla 1901, p.2.

⁵⁵Harinder Singh, *Nangal Lubana(1956-88) Study of Socio-Economic Change*, p.24.

⁵⁶Pandit Hari Krishan Kaul, Report on the Census of India 1911, Vol. XIV, Part II, p. 429.

⁵⁷J.B. Chitambar, *Introductory Rural Society : A Synopsis of concepts and Principles*, Wiley Eastern Ltd., New Delhi 1977 (reprint), p. 135.

To sum up, we may say that significant changes occurred in the distribution of the Lubanas. On the eve of the Independence of India, they were chiefly found in the districts of Lahore, Sialkot, Gujrat, Gurdaspur, Hoshiarpur, Gujranwala, Muzaffargarh and Sheikhupura and the states of Kapurthala, Patiala and Bahawalpur. They mainly lived in the rural areas along the river banks. Their migration to colonies was noteworthy. They were allotted land in various *chaks* of Lyallpur, Multan, Montgomery, Shahpur, Gujrat, Lahore and Sheikhupura districts.

CHAPTER IV

OCCUPATIONAL CHANGES

Occupation may be defined as relatively continuous pattern of activities that provide a livelihood and define general status.¹ Mobility is the characteristic of every social system. Social mobility is the movement of individuals, families and groups from one social position to another.² Recent investigations of social mobility have been carried out largely in terms of 'occupational prestige scale'.³ In fact, it is difficult to make distinction between occupation and status in concrete situations.⁴ In the status societies, the social status of the person is determined from his work.⁵

At the commencement of the British rule, however, the Lubanas were mainly engaged in carrying trade. It was their hereditary occupation. They resembled the Banjaras of Hindustan and Lambadi of Mysore, carrying an extensive trade by means of large herds of laden

¹*International Encyclopaedia of Social Sciences* (ed. David L. Sills, vol. II, Macmillan 1968, p. 245

²*Ibid.*, p. 249.

³T.B. Bottomore, *Sociology: A Guide to Problems and Literature*, Allen & Unwin, London 1972, p. 196.

⁴*International Encyclopaedia of Social Science*, p. 246

⁵Occupation is a fundamental consideration in any society. *Id' cit.* See also, Melvin M. Tumin, *Social Stratification: The Forms and Functions of Equality*, Prentice Hall, New Delhi 1981, p. 13; and P H M van den Dungen, "Changes in Status and occupation in the Nineteenth Century Punjab" p. 63.

bullocks⁶ A good number of the Lubanas were engaged in agriculture They were industrious cultivators. For instance, in Gujranwala and Lahore districts, they did their best with hard soils and worked on wells for long hours. They depended on the artificial means of irrigation They mainly cultivated rice and wheat.⁷ The Lubanas of lower Indus led a semi-savage life of hunting, made ropes and grassmats for sale They hardly cultivated at all.⁸ The census reports of 1881 and 1891 recorded carrying trade as the main occupation of the Lubanas.⁹ The practice of

⁶A H Bingley, *Handbook for the Indian Army*, Government Printing, Calcutta 1918 (reprint), p 40 ; *Dictionary of the Panjabi Language*, p 114 , *Report on the Land revenue Settlement of the Kangra District (1865-72)*, p 83 , *Report on the Revised Land Revenue Settlement of Lahore District 1873*, p 27 ; *Report on the Goojerat District 1861*, pp. 36 & 37 ; Munshi Amin Chand, *A History of Stalkot District* (tr Charles A Roe), Central Press, Lahore 1874, p. 34 ; *Final Report of the Revised Settlement of Sirsa District (1879-83)*, *DG Kangra 1883-84*, p. 76 , *DG Lahore 1883-84*, p 68; G.F. Macmunn, *The Armies of India*, Adam and Charles Black, London 1911, p 137 They piled their trade in former days on bullocks of which they kept large herds : *DG Lahore 1916*, p 51 See also, *Gazetteer of Phulkian States Patiala, Jind and Nabha 1904*, p 71

⁷*Report on the Revised Settlement of the Gujranwala District in Lahore Division 1860*, Appendix I, pp. 11 v & 35 ; *Report on the Revised Settlement of the Greater Part of District Gurdaspur in Amritsar Division 1859*, p. 2 . Appendix (H) and (K) to Blyth's *Report on Pergunnah Narowal 1854*, pp. 194-95 The best rice is grown in the land situated on the banks of the Deg, but every well also have its annual crop of rice The finest wheat is found in the irrigated *Khadir* land and in some of the Deg villages : *Report on the Revision of Land Revenue Settlement of Gujranwala in the years of 1866 & 67*, p 20 ; *Report on the Land Revenue Settlement of Lahore District 1873*, p 27. Moreover, in the Lahore district census report for 1881 by Deputy commissioner writes : "The Jats, Arain, Lubanas and Mohtams are all laborious, and themselves work in their field", *DG Lahore 1883-84*, p.95 and *DG Gujranwala 1883-84*, p 5

⁸Denzil Ibbetson, *Panjab Castes*, p. 255 See also, W.H. Gee, *Fibrous Manufactures in the Punjab 1889-90*, The Civil and Military Gazette Press, Lahore 1891, pp. 23, 37, 38.

⁹E.D. Maclagan, *Report on the Census of India 1891*, vol XIX, Part I, pp. 308-09 ; and *Report on the Administration of the Panjab and its Dependencies 1892-93*, Civil and Military Gazette Press, Lahore 1893, p. 69.

that occupation degraded them in the eyes of landowning tribes.¹⁰

Numerous innovations were made by the British in the Punjab after its annexation in 1849. The spread of railway transportation gave a death-blow to the carrying occupation of the Lubanas and left them the hills only as fields. It provided new opportunities for upward social mobility.¹¹ They had to abandon their old carrying trade.¹² With the coming of modern means of transportation, the carrying trade of the Lubanas became seasonal. In the early months of hot weather, when the spring harvest had been cut, and before the early rain of autumn had softened ground sufficiently for ploughing, the plough oxen of unirrigated plains were used in carrying the produce of their villagers to the railway stations, city marts and in bringing back salt and other products not indigenous to the tract.¹³ They enjoyed many advantages from the facilities of traffic offered by the accessible markets of Lahore and Amritsar.¹⁴

The Lubanas' connection with land is known since the first half of the nineteenth century.¹⁵ In the former times, at some places, they were allowed to settle or reside in

¹⁰P.H.M. vanden Dungen, "Changes in Status and Occupation in the Nineteenth Century Punjab", p.68.

¹¹A.H. Bingley, *Handbook for the Indian Army*, p. 40; *DG Lahore 1883-84*, p.68 and *DG Lahore 1916*, p. 51; Denzil Charles Jelf Ibbetson, *Report on the Census of the Punjab 1881*, vol. I, p. 324.

¹²*DG Sialkot 1894-95*, p.80.

¹³Denzil Ibbetson, *Punjab Castes*, p. 254; See also *Report on the Land Revenue Settlement of Gujranwala District in the year 1866 & 67*, p 20.

¹⁴*DG Gujranwala 1883-84*, p.6.

¹⁵P.H.M. van den Dungen, "Changes in Status and Occupation in the Nineteenth Century Punjab", p. 68; W.W. Hunter, *The Imperial Gazetteer of India*, Vol. V, 1885, pp. 181-82 and *DG Gujranwala 1883-84*, p.6.

villages for the purpose of commerce.¹⁶ In Kangra district, they were permitted to graze their cattle and subsequently they settled down as cultivators.¹⁷ There are some other instances, that the Lubanas were granted land during the Sikh rule to extend cultivation.¹⁸ In times of political disorder and famines, the Lubanas acquired some of the village land.¹⁹ For instance, in Gujrat district, they were allowed to reside by Gujjar proprietors. They got possession of some land and built a *qasba*. They were recognised as proprietors. In recognition of the former Gujjars landlords, the Lubanas annually paid them a sum equal to one-tenth of the government demand.²⁰

The British system of law and record of landed rights made it difficult for the Lubanas to acquire land on the earlier pattern.²¹ They began to acquire land by purchase.²² During the late nineteenth century, the Lubanas acquired land in different parts of the Punjab. For instance, the Lubanas of Gujranwala district possessed 2,800 acres

¹⁶Captain Mackenzie, *Report on the Settlement of the Goojrat District* 1861, p. 37.

¹⁷DG Kangra 1904, p. 87.

¹⁸J.H. Morris, *Report on the revised Settlement in the Gujranwala District in Lahore Division* 1860, Appendix, p.2. See also Edward O'Brien Esquire, *Report on the Settlement of the Muzaffargarh District* 1873-80, Central Jail Press, Lahore 1882, p. 60 and Bhai Maya Singh, *The Punjabi Dictionary*, p. 645.

¹⁹In times of disorder when the Jats and Gujjars sought a temporary abiding place away from their ancestral village, the Lubanas took the opportunity and extended their grasp over the best lands in the village, in which their lords in the former period, permitted them to take up their abode for purposes of commerce : Captain Mackenzie, *Report on the Settlement of the Goojerat District* 1861, p. 37.

²⁰Captain Mackenzie, *Report on the Settlement of the Goojerat District* 1861, p.37.

²¹P.H.M. van den Dungen : "Changes in Status and occupation in the Nineteenth Century Punjab", p.68.

²²*Report on the Revised Settlement of the Gujranwala District in the Lahore Division* 1860, Appendix I & V.

of cultivated land in 1883-84. Within a decade their cultivated area increased to 3,906 acres.²³ The number of those engaged in agriculture increased considerably.²⁴ In some districts, they came to be counted among the important agricultural tribes.²⁵ The acquisition of land was one of the chief means of raising social status. In the agrarian society, castes and tribes which held land derived their status from that consideration alone. Where the village communities were strong, the land-holders looked down on all other village residents whether they were cultivators, shop-keepers, traders, menials or artisans irrespective of

²³DG Gujranwala 1883-84, p. 30, and DG Gujranwala 1893-94, p. 57.

²⁴The number of those whose rights are recorded in the settlement papers have increased from 75,568 to 92,597 during the present 10 years. The entries of Varanich Jats have increased 33%, Rajputs 40%, Brahman and Khatri 130% and the Lubanas 80%. The entries of Varanich Jats, Rajputs, Brahman, Khatri and Lubanas have all much increased and those of Syads, Mughals and Pathans and of the low and miscellaneous castes have decreased. *Report of the Second Regular Settlement of Gujrat District 1874*, p. 21; Louis L. Dane, *Assessment Report of the Sharakpur tahsil of Lahore District 1892*, p. 14; W.L. Dane, *Assessment Report of Pathankot Tahsil of Gurdaspur District 1890*, pp. 72-73; DG Gujrat 1892-93 p. 62. The Lubanas have increased in the land. *DG Gurdaspur 1911*, p. 54.

²⁵The cultivation is very fair, indeed may be called superior in those villages where the proprietors are Raiens, Lobanahs and Hindu Jats. *Remarks on the Revised Settlement and Assessment of Purgunwah Shekoopoorah, Zillah Gujranwala 1860*, Appendix V, p. 35. In Sialkot district, there were only three tribes of first-rate cultivators. Those were Rains, Lubanas and Salaries Jats. *DG Sialkot 1883-84*, p. 43; *Assessment Report of the Sharakpur Tahsil of Lahore District 1890*, p. 1 and *Report on the Revision of the Land Revenue Settlement of Gujranwala District in the Year 1866-67*, p. 20. As a general rule, in the des, the industrious classes may be said to prevail, with the exception of a few of the Rains, Lubanas and Hindu Jats, the people cannot be termed first rate cultivators. *DG Gujranwala 1883-84*, p. 4; *DG Lahore 1883-84*, p. 95 and Louis L. Dane, *Assessment Report of the Gurdaspur Tehsil, 1890*, p. 1. As agriculturists the Labanas and Arains are much superior to other tribes. No labour is too monotonous or too severe for them and they make the best of whatever land they have. *Assessment Report of the Raya Tahsil of the Sialkot District 1913*, p. 14.

their caste affiliations.²⁶ The ownership of land, however small in area, conferred dignity and status to the Lubanas.²⁷

Most of the Lubanas lived in the rural areas. Agriculture was socially the most valued occupation in the countryside.²⁸ As a result, the Lubanas turned primarily towards agriculture. The new means of transport also accelerated the transformation of the Lubanas into an agricultural community.²⁹ The extension of cultivation and commercialisation of agriculture were the other attractions for this inclination.³⁰ Thus by the end of the nineteenth century, agriculture had become one of the main occupations of the Lubanas in Gujranwala, Lahore, Gurdaspur,

The following table of Gurdaspur district shows the industriousness of the Lubanas :

Tribe	No of villages	Cultivators	Occupancy tenants	Non occupancy tenants	Owners	Total area	Cultivated	Revenue
Lubanas	11	137.1	132	537	704	5410	2994	7564
District	701	78941	8844	37000	33097	316778	230359	384440

Thus, in 1891, the Lubana occupied 1.71 per cent of the total area of the district and paid revenue 1.97 per cent of the total revenue for the district : *Assessment Report of Gurdaspur District 1891*, p 60

²⁶P.H.M. van den Dungen, "Changes in status and occupation in the nineteenth century Punjab", p. 66. Land ownership confers not only power but prestige, so much so that the individuals who have made good in all walk of life tend to invest in land. If landownership is not always an indispensable passport of high rank, it certainly facilitates upward mobility : M.N. Srinivas, *Social Change in Modern India*, p. 13.

²⁷M.S. Randhawa, *Out of the Ashes*, p 214.

²⁸Harish Chander Sharma, "Artisans in the Punjab (1849-1947) . Occupational Changes and New Social Relations", *Journal of Regional History*, vol. I, 1980,p.115.

²⁹The efforts of the Lubanas were confined to one major direction of agriculture : P.H.M. van den Dungen, "Changes in status and occupation in the Nineteenth Century Punjab", p.68.

³⁰Sukhwant Singh, "Agricultural Development in the Punjab (1849-1947)", *Journal of Regional History*, vol. I, 1980, pp. 100-114

Sialkot, Gujrat, Amritsar, Hoshiarpur, Ambala, Ferozepur, Jalandhar and Ludhiana districts.³¹

The Punjab Alienation of Land Act XIII of 1900, except Lahore district, restricted, the process of acquisition of land by the Lubanas.³² They being less in numbers and due to small size of their holdings were excluded from the list of agricultural tribes.³³ Moneylending as a subsidiary occupation in some districts was also responsible for their exclusion.³⁴ The Lubanas keenly noted their exclusion.

³¹W. Crooke, *The Tribes and Castes of the North Western India*, pp. 158-59. They (Lubanas) have largely abandoned their old trade as carrier and have taken to agriculture. *DG Sialkot 1894-95*, p. 80. They do not usually engage in trade. They are good cultivators. *DG Gujrat 1892-93*, p. 62. They were cultivators and field labourers. Edward Balfour, *Encyclopaedia Asiatic comprising Indian Subcontinent Eastern and Southern Asia Commercial, Industrial and Scientific*, Cosmo Publication, New Delhi 1982 (reprint - first published in 1858), p. 863.

³²Himadri Banerjee, *Agrarian Society of the Punjab (1849-1901)*, Manohar Publications, New Delhi 1982, pp. 92. see also letter No. 3394, dated 28th June 1904, from R. Humpherys, senior secretary to Financial commissioner, Punjab, *Handbook of Alienation of Land Act and Circular Orders*, p. 33; Harnam Singh, *Lubana Itihas*, p. 15. According to the Punjab Alienation of Land act, persons of non agricultural castes could not purchase land. They could, however, sell the land owned by themselves: Harish Chander Sharma, "Artisans in the Punjab 1849-1947. Occupational Changes and New Social Relations", p. 16.

³³They were probably originally excluded as being insignificant in numbers, according to the instructions contained in revenue secretary to Government's letter no. 117, dated 12th November 1900, Paragraph 10. In Amritsar district, they were excluded because they own little land and their number is small. Letter No. 141-784 R, dated 22nd April 1903 From A Meredith, Esquire, Deputy Commissioner, Umbala. To Commissioner and Superintendent, Delhi Division, *Handbook of Alienation of Land Act and Circular Orders*, p. 43. See also, *Annual Report of the Working of Punjab Alienation of Land Act XIII of 1900, For the Year ending 30th September 1903*, Civil and Military Gazette Press, Lahore 1904, p. 8.

³⁴*Report on the First Settlement Muzaffargarh District 1873-80*, p. 60; In the case of Gujrat district, the Deputy commissioners Mr. Loxton, hesitated to accept the report of the tehsildar that 50% of the Lubanas are money-lenders: *Para 9 of Memo No. 3994*, dated Lahore 28th June 1901: From R. Humpherys, Memo No. 3994, dated Lahore 28th June 1901: From R. Humpherys, Esquire, Senior Secretary to Financial Commissioner Punjab, p. 33.

Many Lubanas applied to the government for their inclusion in the list of agricultural tribes.³⁵ The case was pleaded by the Sikh Lubanas and very strongly supported by the military authorities. The Sikh Lubanas in the army were very sensitive to this challenge. They insisted that they were the aboriginal landowners.³⁶ The petitions for notification were inspired by the desire to escape the social degradation which exclusion from agricultural tribes involved. Membership of agricultural tribes conferred a sort of superior social status. Those notified as agricultural tribes, appreciated the benefits of the Act. They thought that social distinction had been conferred on them, and they looked down upon those who were not notified. So, it was a social consideration as well as the protection from

³⁵The petitions of certain native officers of the 48th Bengal Pioneers which originated correspondence referred to Hoshiarpur, Jullundur, Gurdaspur and Gujrat districts. A subsequent letter of their commanding officer, communicated to the Financial Commissioner under cover of Punjab Government endorsement No. 175 dated the 4th December 1902, added the Ambala, Kangra, Amritsar, Sialkot, Gujranwala and Gujrat districts. Accordingly these are the districts which we have more particularly to consider in order to enable Government to send a further reply to the Deputy Adjutant-General, Punjab Command vide their No. 1716, dated 3rd September 1903, Para 2, Memo No. 3994 dated Lahore, 28th June 1904 : From R. Humpherys, Esquire, Senior Secretary to Financial Commissioner, Punjab. Moreover, a deputation of sixteen prominent Lubanas under the presidentship of Subedar Major Mehtab Singh and met Mr. Legly Deputy Commissioner of Hoshiarpur in connection with their exculsion from agricultural tribes. Harnam Singh, *Lubana Itihas*, pp. 12-13. See also, Himadri Banerjee, *Agrarian Society of the Punjab (1849-1901)*, p. 92.

³⁶The military authorities stressed that the exclusion of the Lubanas from the list of notified tribes might have an unfavourable effect on recruitment for the army. Major Dallas recommends that they should be included as though originally carriers and traders, many of them have taken to agriculture : Para 2 of letter no. 3994 dated 28 June 1904, From R. Humpherys, Esquire, Senior Secretary to commissioner Punjab, p. 33. See also, P.H.M. van den Dungen, *The Punjab Tradition : Influence and Authority in the Nineteenth Century India*, George Allen & Unwin, London, 1972, p. 285.

money-lenders which Alienation of Land Act afforded.³⁷ The Lubanas made efforts for upward social mobility by emphasising their inclusion among the agricultural tribes³⁸

The government, after an intensive enquiry, recognised agriculturists as the main occupation of the Lubanas in some districts of the Punjab. For instance, in Ambala district, during enquiry there were 856 male Lubanas. Out of these, 526 were recorded as peasant-proprietors and 30 as occupancy tenants while the remaining 300 were their dependants or relatives.³⁹ So, the government agreed to notify the Lubanas as agriculturists. All the Lubanas living

³⁷*Annual Report on the working of the Punjab Alienation of Land Act XII of 1900*, for the year ending 30th September 1902, Civil and Military Gazette Press, Lahore 1903, p. 13. *Annual Report on the Working of the Punjab Alienation of Land Act XIII of 1900*, for the year ending 30th September 1903, p.2, *Annual Report on the working of the Punjab Alienation of Land Act XIII of 1900*, For the year ending 30th September 1904, p. 8; P.H.M. van den Dungen, *The Punjab Tradition : Influence and Authority in the Nineteenth Century India*, p. 285. The Punjab Alienation Act has given a great stimulus to the desire of being recognised as an agriculturist and the tendency was to rise to the status of one or the other of the castes notified as agricultural tribes : Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, vol XIV, Part I, p. 394

³⁸Copy of paras 3 and 4 of a letter No. 183, dated 7th April 1903, from Anderson, Commissioner of Lahore Division to the Senior Secretary and financial Commissioner Punjab, *Handbook of Alienation Act and Circular Orders*, p.35. See also, Ethne K. Marengo, *The Transformation of Sikh Society*, 269.

³⁹No. 141-784 R, dated 22nd April 1903 :

From - A Meredith, Esquire, Deputy Commissioner, Umballa.

To - The Commissioner and Superintendent, Delhi Division. In Continuation of my predecessor's letter No. 74-431, dated 2nd March, 1903, I have now the honour to furnish a complete report regarding the Lubanas in this district. Out of 856 males it has now been ascertained that 556 are recorded either as proprietor or occupancy tenants :

Proprietor	526
Occupancy tenants	30
Relatives or dependents	300
Total	856

in Ambala, Jalandhar, Hoshiarpur, Ferozepur, Ludhiana, Amritsar, Gurdaspur, Sialkot, Gujrat, and Gujranwala districts were included among the agriculturist tribes by the government in 1906. The Lubanas of Lahore district had already been included in the list of agriculturist tribes. In 1919, the Sheikhupura district was formed, the Lubanas of that district were also included among the agriculturist tribes.⁴⁰ It was observed by the British bureaucracy that the social status of the Lubanas was improving with the adoption of agricultural occupation. This was noticed in the official reports, particularly in connection with the enlistment of the Lubanas among the agriculturist tribes under the Punjab Alienation of Land Act of 1900.⁴¹ The Lubanas were safeguarded by the Punjab Pre-emption Act of 1913.⁴² In 1914, they were included among the important agriculturist tribes of the Punjab like the Jats, the Rajputs, the Arains, the Gujjars, the Pathans and the Sainis.⁴³ The Lubanas were not conservative to their traditional occupations. They had gone in largely for new occupations.⁴⁴

⁴⁰Punjab Government, Notification No. 100 dated 30th March, 1906 (Appendix No. 54) included the Lubanas in the list of agricultural tribes in ten districts *Annual Report on the working of the Punjab Alienation of Land Act XII of 1900, For the year ending 30th September 1906*, Civil and Military Gazette Press, Lahore, 1907, p.2 see also Shadi Lal, *Commentaries on the Punjab Alienation of Land Act 1900*, 1907, p.2. Lane Publishers, Lahore 1933 (4th edition), p. 93 ; Nihal Chand Anand, *The Punjab Alienation of Land Act No. XIII of 1900*, Amrit Electric Press, Lahore 1924, p.29.

⁴¹*Handbook of Alienation of Land Act and Circular Orders*, p.35.

⁴²The Punjab pre-emption Act of 1913 stated that they buyer of land must be of an agricultural caste, and also of the same agriculturst caste, in order to have preferred right of acquiring agricultural land, and other immovable property : Ethne K. Marengo, *The Transformation of the Sikh Society*, p 91.

⁴³*DG Amritsar 1914*, p.32

⁴⁴Hari Krishan Kaul, *Report on the Census of India 1911*, vol. XIV, Part I, p. 153.

In the beginning of the twentieth century, in the central and sub-montane districts agriculture became the main occupation of the Lubanas. They cultivated the land as owners, occupancy tenants and tenants-will. In their spare time, they made ropes, *tāt*, grassmats, *sutli* from *san* and traded in cattle.⁴⁵ In 1911, 63.14 per cent Lubanas were engaged in agriculture. Among them 9.83 per cent drew income from rent of land, 48.42 per cent were the cultivators, 2.92 per cent were the field-workers, 1.90 per cent were the raiser of livestock, milkmen and herdsmen; and 0.07 per cent were agents and managers of landed estates, planters, forest officers, clerks and rent-collectors.⁴⁶

Generally speaking, the Lubanas were careful, industrious and acquisitive cultivators. They were very tenacious to their rights.⁴⁷ They made the best of whatever land they had. They usually did without a *sepi*. They seldom had a *lawa* or *udawa* and brought their produce home on their

⁴⁵DG Gujrat 1892-93, p.62 ; DG Sialkot 1894-95, p. 80 , *Assessment Report of the Gurdaspur Tahsil 1891*, p. 61. See also P.H.M. van den Dungen, "Changes in Status and Occupation in the Nineteenth Century Punjab", p. 68. Rajpura in Jalandhar district was an important centre for manufacturing *sutli* from *san* : DG Jalandhar 1904 p. 219. They were also employed in fibrous manufacturing but no workder could support himself solely on his earning : Powell, *Monographs Fibrous 1891*, Part I, Vol. II, p. 74. Among those castes which are more especially in fibrous manufactures - such as jinwars works for a part of the year when raw material is abundant : for the rest he is an agriculturist : W.H. Gee, *Monograph on Fibrous Manufactures in the Punjab (1889-90)*, pp. 1 & 10 and DG Gurdaspur 1914, p. 67.

⁴⁶Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part II, pp. 428-29.

⁴⁷*Report on the Revised Land Revenue Settlement of the Lahore District 1873*, p. 27; DG Lahore 1883-84, p. 68; DG Gujrat 1892-93, p. 62 ; DG Sialkot 1894-95, p. 80 ; DG Gurdaspur 1914, p. 54; DG Gujrat 1921, p. 49; DG Sialkot 1920, p. 48; DG Lahore 1916, p. 51; Nur Muhammad, *Assessment Report on the Ex-Shakpur Portion of the Shadhara Tahsil Sheikhupura District 1926*, p.10 DG Gujranwala 1935, pp. 88-89 and *Imperial Gazetteer of India*, vol. v, 1885, p.181

carts and cattle.⁴⁸ The Lubana women helped in all kinds of agricultural work except ploughing.⁴⁹ Some of them purchased land out of their frugal savings and became prosperous.⁵⁰ They had founded very flourishing estates.⁵¹

The services of the Lubanas in the army and in other departments proved very helpful for their agricultural occupation. The Lubanas saved a good deal of money from military services and invested it in other avocations, especially in agriculture.⁵² The land was granted to

⁴⁸Nur Mohammad, *Assessment Report on the Ex-Sharakpur portion of the Shahdara Tahsil Sheikhupura District 1925*, p 21

⁴⁹DG Sialkot 1894-95, p 58

⁵⁰The following table of Sharakpur Tahsil of the Gujranwala shows the industriousness of the Lubanas in comparison to other tribes .

Sr. No	Tribes	Total area	Percentage of	
			Cultivated area	Revenue paid
1.	Jats	39	42	41
2	Rajputs	11	13	13
3	Arains	4	8	7
4	Lubanas	2	5	6
5	Shamlat	13	4	2
6	Others	31	28	31

Assessment Report of the Sharakpur tahsil of the Gujranwala District 1912, pp. 13-14.

Another table of Raya Tahsil of Sialkot shows their industriousness

Sr. No.	Tribe	No. of Owner	Total area	Cultivated area	Revenue
1.	Lubana	1,171	9,288	6,144	10,299
2.	Total	25,436	2,63,947	1,69,494	2,91,778

Tahsil

The Lubanas occupied 3.51 per cent of the total are and 3.53 per cent of the total revenue : *Assessment Report of the Raya Tahsil of Sialkot District, 1913*, p.14

⁵¹*Report on the Revised Settlement of the Gujranwala District in the Lahore Division 1860*, Appendix VII, p. XVIII See also, *Assessment Report of the Raya Tahsil of the Sialkot District 1913*, p 14 ; DG Gujrat 1921, p. 148.

⁵²*Assessment Report of the Raya Tahsil of the Sialkot District 1913*, p. 14 ; DG Gujrat 1921, p. 148.

Lubana military pensioners in the canal colonies. Besides, by rendering valuable services to the British government during the First World War, the Lubanas were able to acquire a considerable area of land. Moreover, those who served in the army and others who helped the British to get maximum recruits to the army were also rewarded by the government.⁵³ During the First World War, the Lubanas in defence services were granted squares of land in Gujrat, Sheikhpura, Lyallpur, Multan, Shahpur, Lahore and Montgomery districts.⁵⁴ Later on, the number

⁵³*Gazetteer of the Chenab Colony 1904*, p. 56. In Sialkot district, grants were made to Gopal Singh, Ala Singh Lambardar, Jai Singh and Bur Singh all of Sharifpur, Muna Singh and Manak Singh of Wan Lubana for sending recruits : *DG Sialkot 1920*, pp. 172, 197. Various forms of rewards in the shape of appointment to *lambardāri*, *zaildārī*, *jagirs*, Titles and grant of land were made to those Lubanas who did good work during the war : *DG Gujrat 1921*, p. 148.

Sr.	District	Name	Villages	Titles	Squares or rectangle	Recruiting Badges
(i)	Sialkot	Chaudhary Bur Singh	Sharifpur	SS	One rectangle	Recruiting
(ii)	Sialkot	Chaudhary Jai Singh	Sharifpur	SS	"	"
(iii)	Sialkot	Chaudhary Manak Singh	Wan Lubana	KS	"	"
(iv)	Gujrat	Wasakha Singh	Kila Sura Singh	KS	"	"

M.S. Leigh, *The Punjab and The War*, pp. 62, 158. See also *DG Sialkot 1920*, p. 193. A recruiting *sanad* signed by His Excellency commander-in-Chief was granted to (Retired Honorary Captain Subedar Major Mehtab Singh of Gallowal district Hoshiarpur. *List of major rewards granted to five districts of the Jullundur Division and adjoining states at the Divisional Darbar held at Jullundur on February 19th 1919*, p. 3.

⁵⁴Nur Muhammad, *Settlement Report of the Canal Irrigated Tract of Gujrat District 1930*, p. 7 : Nur Muhammad, *Assessment Report for the Gugera Branch Colony Circle of Sheikhpura Tahsil 1925*, p. 2. Gulcharan Singh, "Makhan Shah and the Lubanas", *Journal of Sikh Studies*, Vol. II, 1975, p. 121. They all appear to be located in colony tracts of Lyallpur, Jhang, Shahpur and Montgomery : *Punjab Legislative Council Debate*, 8th January to 16th April 1921, p. 15. The Lubanas of Multan have come from the districts of Gujrat and Jhang : *The Punjab Legislative Assembly Debate from 1st April to 30th April 1940*, p. 1133. Sanad Hakuk Dakhilkari Abadi Nilibar order No. 690 D dated 21.1.1929 and Nur Mohammad, *Final Report of the Sheikhpura District 1923-27*, p. 5.

of such rewardees and assignees increased.⁵⁵ Thus a career in the army helped them to move up in social order.⁵⁶ In the eyes of British bureaucracy, the Lubanas had improved their position by obtaining allotments in canal colony *chaks* and elsewhere by acquisitions. They very rapidly developed their *chaks* ⁵⁷

In the remote areas of the Punjab, the picture was very similar. To great extent, agriculture provided livelihood to the Lubana population in those regions. No doubt, in 1911, 23 per cent of the Lubanas still followed traditional occupation of carrying and ropemaking.⁵⁸ It was only in the Kangra hills that the Hindu Lubanas

⁵⁵Nur Muhammad, *Statement Relating to the Assessment Report of the Nankana Sahib Tahsil Excluding Ravi Chunian Villages of the Sheikhpura District 1925*, pp. 9-13. See also Nur Mohammad, *Statement Relating to the Assessment Report on the Gugera Branch Colony Circle of the Sheikhpura Tahsil 1925*, p.2.

⁵⁶P.D. Mohindra, "How Britishers stopped Progress in Punjab", *The Tribune*, June 4, 1989

⁵⁷In Sheikhpura district, they were allotted land in chak Nos. 22, 23, 32, 41, 48 and 49. In Shahpur district allotment was made in 109, 113, 115, 133 and 135 chaks. In Montgomery, they were found in *chak* Nos. 243, 245 and 290. In Lyallpur district, they were granted land in chak Nos. 13, 21, 32, 84, 115, 202, 301, 358, 441, 447, 476, and 518. Most of the chaks were in Gugera Branch. In Multan district, they possessed land in chak Nos. 24, 34, 36, 45, 50, 86, 88, 90 and 316 10R : Jaswant Singh "Lobanas in the Punjab 1849-1947", *Lobana Sewak*, October-December 1984, p. 60. The following table shows the per cent of increase in the areas of important agriculturist tribes in ex-Sharkpur portion of Shahdara tahsil from settlement to now.

Tribes	Northern Bangar		Southern Bangar		Khadir	
	Settlement	Now	Settlement	Now	Settlement	Now
Sikh Hindu Jats	9	10	—	1	4	4
Muslim Jats	8	15	15	17	12	13
Lubana	4	8	4	8	12	13
Araim	1	2	9	10	21	21

:Nur Muhammad, *Assessment Report on the ex-Sharapur Portion of the Shahdara Tahsil Sheikhpura District*, p.10

⁵⁸Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, p. 428-29.

continued as carriers to a significant extent. Their main source of livelihood was the carrying trade. Anyhow, some of them owned land and settled down as cultivators.⁵⁹ In Multan and Muzaffargarh districts, they were also found engaged in agricultural pursuits and made industrious cultivation. Their traditional occupation of rope making was changed into trade, money-lending and to large extent to agriculture.⁶⁰ Upto the 4th decade of the twentieth century, many Lubanas had migrated to colony *chaks* of Lyallpur, Montgomery, Multan, Jhang and Shahpur districts. They totally depended on the yield of land granted to them by the British. They tried to get themselves included among the agriculturist tribes. Their case was strongly pleaded by Sardar Bahadur Gopal Singh Lubana and Sardar Bahadur Sardar Mohan Singh, members of Legislative council and by S. Ajit Singh, M.L.A., from south-western Punjab Sikh Rural Constituency. So, the government notified them among the agricultural tribes in Montgomery district in 1937 and Lyallpur district in 1938.⁶¹

⁵⁹*Handbook of Alienation of Land Act and circular Order*, p. 38, DG Kangra 1904, p. 87

⁶⁰DG Multan 1923-24, p. 99; The Lubanas of Muzaffargarh district owned 660 acres of land : *Report on the First Regular Settlement of Muzaffargarh District 1873-80*, pp. 60-61 ; and DG Muzaffargarh 1929, p. 78.

⁶¹*Punjab Legislative Council Debate : 8th January to 16th April 1921*, vol. I, p. 15 : *Punjab Legislative Council Debates on 7th November 1932*, vol. XXII, No. I, Punjab Government Printing, Lahore 1932, p. 43 : *The Punjab Legislative Assembly Debates from 5th April to 22nd July 1937*, vol. I, p. 1541 ; *The Punjab Legislative Assembly Debate from 21st March to 11th April 1938*, p. 38 and *The Punjab Legislative Assembly Debate from 1st April to 30th April 1940*, vol. VIII, p. 1133 Punjab Government Notification No. 1966-R, dated 23 September 1937 included the Lubanas of Montgomery district in the list of agriculturists. Notification No. 948-R, dated 9th February 1938 included the Lubanas of Lyallpur district in the list of agricultural tribes : Shamer Chand and Anand Mohan Suri, *The Punjab Acts (Civil, Criminal & Revenue) with Exhaustive Notes, Rules, Notification 1934-1942*, Vol. 4th n.d. n.p., pp. 586-87.

Changing traditional occupations for agriculture by the Lubanas showed upward corporate mobility.⁶² This increased their importance in the agrarian hierarchy under the British rule.⁶³

As farmers they proved their worth, as they were capable of sustained physical labour.⁶⁴ They converted the waste land of *bet* areas and fallow land into prosperous farm land. The Lubanas of Gujranwala and Sheikhpura districts, by application of farm yard manure, and irrigation by wells and canals converted the hard *kallar* soil into fertile *chahi*. So, the people used to say that '*kallar sone di jhalar*', i.e. the barram land produces gold.⁶⁵

The Lubanas of Kapurthala, Patiala and Bahawalpur states mainly lived in rural areas and were engaged in agriculture. They cultivated the land as owners, occupancy tenants and non-occupancy tenants.⁶⁶

⁶²Such changes of occupations were achieved through corporate caste change, not individual decisions : Ethne K. Marengo, *The Transformation of Sikh Society*, pp 154 & p. 207.

⁶³M.S. Randhawa, *Out of the Ashes*, p. 66

⁶⁴Ibid , pp. 60-61

⁶⁵From general prevalence of the industrious Arains and Lobanahs doing their best with the hard unyielding *Kallar* soil, and the wells being worked day and night : *Remarks on the Revised Assessment of Purgunnah Shahdurah, Zilla Lahore*, Appendix 7, p 2 From each proprietor or also having become the owner of land he himself reclaimed from the waste (*hootab mar*), and brought under cultivation, we find the holding of each separate and district without any reference to ancestral shares or rights : *Report on the Revised Settlement of the Goojranwala District in the Lahore Division*, Appendix 1, pp. 1-2

⁶⁶Harinder Singh, *Nangal Lubana (1956-88) : A Study of Socio-Economic Change*, p. 51 · Denzil Ibbetson, *Punjab Castes*, pp 106-07 and *Prem Sandesh*, Vol. 8. No. 9, September 15, 1946, p.7.

Next to agriculture came the military service⁶⁷ The Lubanas being men of good physique and compelled by economic factors turned to military services.⁶⁸ Gujrat, Sialkot, Gurdaspur, Lahore, Jalandhar, Gujranwala and Hoshiarpur districts and Kapurthala state supplied majority of the Lubana recruits⁶⁹ in the second half of the nineteenth century, they served in Bengal Sappers and Minors, 7th Bengal Infantry, 19th, 22nd, 24th, 25th, 29th, 30th Punjab Infantry regiments and in 3rd, 14th and 45 Sikh Infantry battalions.⁷⁰ They were chiefly found in pioneer regiments.⁷¹ 34th Sikh Pioneer was created in 1887 by officers from various regiments Subedar Prem

⁶⁷The Labana Sikh follow the occupation of agriculture and military service : *Punjab Legislative council Debates* . 8th January to 16th April 1921, vol. I, p.15.

ਸ਼ਾਹਦਰਾ ਤਸੀਲ (ਜ਼ਿਲਾ ਸ਼ੇਖਪੁਰਾ) ਵਿਚ ਲੁਬਾਣੇ ਸਿੰਘਾਂ ਦੇ 38 ਪਿੰਡ ਸਨ । ਇਹ ਸਾਰੇ ਖੇਤੀਬਾੜੀ ਜਾਂ ਸੈਨਾ ਵਿਚ ਨੌਕਰੀ ਕਰਦੇ ਸਨ । Giani Partap Singh, *Pakistani Ghallughara*, P.351

ਕਿਸਾਨੀ ਜਾਂ ਫੌਜੀ ਮੁਲਾਜ਼ਮਤ ਇਹਨਾਂ ਦੇ ਦੋ ਹੀ ਭਾਂਡੇ ਪੇਸ਼ ਹਨ । ਬਾਬਾ ਹਰਨਾਮ ਸਿੰਘ, "ਆਈ. ਸੀ. ਐਸ. ਦੇ ਚੌਥੇ ਵਿਚ ਤਾਕਤ", ਪ੍ਰੋਮ ਸੰਦੇਸ਼ ਜਿਲਦ 6 ਅੰਕ ਨੰਬਰ 39. 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2.

⁶⁸The Lobana was considered as a well-built and shrewd man : *Settlement Report of Gujrat 1861*, pp. 37-38 and *DG Gujrat 1892-93*, p.62) Recruitment in the army was effected by the economic position of the tribe : *DG Gujrat*, p. 148.

⁶⁹Tugewell, *History of the Bombay Pioneers*, The Sidnev Press, London 1936, p. 381 ; Harinder Singh *Nangal Lubana (1956-88)* . *A Socio-Economic Change*, p. 75 ; Harnam Singh, *Lubana Itihas*, p. 13; *DG Jullundur 1904*, p. 269 ; *DG Sialkot 1920*, p. 174 ; A Langdey Esquire, *Record of the War Services of Hoshiarpur 1914-1919*, Diamond Printing Press, Hoshiarpur 1919, p.73.

⁷⁰George Macmann, *A History of Sikh Pioneers*, Sampson Law Marton, n.p. n.d., p. 278.

⁷¹J.R. Dunlop Smiths, *Final Report of the Revision of the Settlement 1888-95*, Civil and Military Gazette Press, Lahore 1895, p 8 ; *DG Gujrat 1892-93*, p.63. They enlist largely in the Pioneer regiments : *DG Sialkot 1894-95*, p. 80 and A.H. Bingley, *Handbook for the Indian Army*, p.40.

Singh Lubana from 24th Infantry Battalion was taken among the high rank native Sikhs.⁷²

Accounts of British officers show that the Sikh Lubanas showed deep interest in the army. They were ready to be in service for long time in order to earn pension. In small villages inhabited entirely by Lubana Sikhs, boys were brought up for enlisting service in the army. In the village schools the boys were taught Roman Urdu in preparation for their military career.⁷³ This sort of training proved very useful for the Lubanas. They took freely to military service. By the early 20th century, the Sikh Lubanas multiplied their number in the army. Their number in the army became more than their proportion in the total population.⁷⁴ In 1911, they provided 554 sepoys out of total contingent of Sikh Sepoys of 10,867. Thus, the Sikh Lubanas were 5.1 per cent of the Sikh Sepoys in the Imperial army.⁷⁵ Recognising the valuable services rendered by the Lubanas separate companies were created for them in the pioneers.⁷⁶

The Lubanas possessed great courage and endurance.⁷⁷ They made very substantial contributions in the

⁷²A special Indian army circular dated 28th of March 1887, called it, together with the 35th and 36th Sikhs, the 27th Dogras and 39th Garhwalis into being. It enacted that the corps should be composed chiefly of Mazhis with a small percentage of the Sikh classes such as Jats, Lubanas and Ramdasias : Sir George Macmunn, *The History of the Sikh Pioneer*, p. 278.

⁷³Tugewell, *History of the Bombay Pioneers*, p. 382

⁷⁴DG Sialkot 1894-95, p. 80 ; DG Gujrat 1892-93, p.62 and DG Gujranwala 1935, pp. 88-89.

⁷⁵Pandit Harikrishan Kaul, *Report on the Census of India 1911*, vol XIV, Part II, pp. 438-39.

⁷⁶48th Pioneer was raised in 1901 with 4 companies Lubana Sikhs, 12th Begal Pioneer was raised in 1903 with 4 companies of Lubanas Sikhs and 2nd Bombay had one company of Lubana Sikhs . Tugewell, *The History of Bombay Pioneers*, p. 379.

⁷⁷A.H. Bingley, *The Sikh*, p.51.

great wars. During the First World War, they sent a very high percentage of their eligible men to the army from Hoshiarpur, Gurdaspur, Lahore, Sialkot, Gujranwala, Gujrat and Jalandhar districts and Kapurthala State. There are many instances of villages like Gohot Pokhar, Chak Sharif and Jhanda Lubana in Gurdaspur district which gave practically every able-bodied man to military service.⁷⁸ There are many examples of the Lubanas families which enlisted all their sons in the army during the wars. For example, during the First World War, Sardar Arur Singh Lubana of Bhakhrewali, district Gujrat enlisted all his six sons, Sardar Bisakha Singh of Killa Sura Singh enlisted all his four sons in the army.⁷⁹ The Lubanas did best in Sialkot, Gujrat, Gurdaspur, Jalandhar, Hoshiarpur and Gujranwala districts.⁸⁰

⁷⁸In practically, every district, in which Jat Sikhs occur in any quantity, they sent a very high percentage of their eligible men to army. The Lubanas did even better in Hoshiarpur, Gurdaspur, Lahore, Sialkot, Gujranwala and Gujrat districts : Major A.E. Barstow, *The Sikhs : An Ethnology*, p. 181 and M.S. Leigh, *The Punjab and The War*, p.48

⁷⁹Speech No. 14, Speech delivered by Honourable the Lieutenant Governor at a Durbar held at Jhelum on 1st November 1917 : *War Speeches of His Honour Sir Michael O'Dwyer Lieutenant Governor of the Punjab*, Punjab Government Printing, Lahore 1919, p. 79

⁸⁰The following table makes it clear the position of the Sikh Lubanas during the First World War in Sialkot district :

Sr. No.	Peoples belonging to various religions or tribes	No. of total males according to Census of 1911	Total of men who served in the war	Proportion	Out of
1.	Musalman	3,33,197	4,452	1	75
2.	Hindus	1,34,585	1,661	1	85
3.	Christians	27,306	511	1	53
4.	Sikhs	47,038	3,528	1	13
5.	Lubana Sikhs	4,037	779	1	05

: DG Sialkot 1920, p. 174. The Sikh Lubanas sent 70% or upward of their eligible men to army in Gurdaspur and Gujrat district : Major A.E. Barstow, *The Sikhs : An Ethnology*, p. 181. In gujrat district, out of 4015, males the Sikh Lubanas sent 839 or 1 out of total 5 : DG Gujrat

The Lubanas showed great bravery in the First World War. They took part in various important campaigns of Turkey and Mesopotamia.⁸¹ 34th Pioneers took active part against Germans in France.⁸² Many of them sacrificed their lives.⁸³ A good number of them were honoured with distinguished Indian service medals, Order of British India and India Order of Merit.⁸⁴ On being grouped as the 1st,

1921, p. 147 and M.S. Leigh, *The Punjab and The War*, p. 50. *History of War Services of Gujranwala District*, p. 14. A Langdeg Esquire, *Record of the War Services of Hoshiarpur*. Langdeg esquire, *Record of the War Services of Hoshiarpur District 1914-19*, p. 73.

⁸¹DG Sialkot 1920, p. 186. Harinder Singh, *Nangal Lubana (1955-86)*. *Study Socio-Economic Change*, p. 75, Hodder, *Famous Fights of Indian Native Regiments*, Hodder & Stoughton, Warwick SQ, London 1914, p.10.

⁸²Gulcharan Singh, *Jiwani Sant Prem Singh Ji* (Murala) p.92

⁸³From this village (V. Bhatnura Distt. Jalandhar) 85 men went to the great war 1914-19. Of these 7 gave up their lives. *Inscription in the Front Wall of Gurudwara Bhatnura Lubana*, Distt. Jalandhar.

⁸⁴During 1st World War, in Gujranwala district, out of total 43 distinctions for gallantry 6 were achieved by the Lubanas. In Sialkot district, they won 4 distinctions out of total 59 distinctions. The following Lubanas were decorated with the Indian distinguished service Medals :

Name	Unit	Village	Distt	Campaign	Act of Decoracion gallery awarded	
Basawa Singh	1-107 Pioneer	Awam	Sialkot	Mesopot- amian	For gallary & devotion to duty in the field	I.D S.M
Deva Singh	48th Pioneer	Nangal Lubana	Kapurthala State	Turkey	-do-	-do-
Jawala Singh	34 Pioneer	Mehasam	Gujrat	France	-do-	-do-
Ishar Singh	-	Nangul Bawe-wala	Gujran wala	-	-do-	-do-
Katha Singh	-	Aiyawadda	GujranWala	-	-do-	-do-
Dula Singh	-	Dhamke	Gujranwala	-	-	O B I.
Bhugat Singh	46P JBH	Bakhre- wali	Gujrat	Mesop- tamian	-do-	I D S.M.
Bhugat Singh	1-107th Pioneer	Sham Atalgarh	Sialkot	France	-do-	-do-
Karam Singh	128th Pioneer	-do-	-do-	Mesopotamia	-do-	-do-
Gangu Singh	48th	Mirzapur	-do-	-do-	-do-	-do-

History of the War Services of the Gujranwala District, pp. 22, 76-78; DG Sialkot 1920, p. 174. Harinder Singh, *Nangal Lubana (1905-88)* *Study of Socio-Economic Change*, p. 75; Gulcharan Singh, *Jiwani Sant Prem Singh Ji* (Murala), pp. 88-94; *War Speeches of His Honour Sir Michael* pp. 88-94; *War Speeches of His Honour Sir Michael O'Dwyer*

2nd, 3rd, 4th and 10th Battalions and Bombay Pioneers in 1922, it was ordered that each batallion was to have one company of the Lubana Sikhs.⁸⁵ The Lubana Sikhs mostly served in the 12th Pioneers, 2-12th Pioneers, 1-23rd Pioneers, 3-23rd Pioneers, 32 Pioneers, 1-34th Pioneer, 2-34th Pioneers, 48th Pioneers, 1-107 Pioneers, 2-107th Pioneers, 1-128th Pioneers, 2-128 Pioneers, 2-128 Infantry, 4th Punjabis and all transport corps.⁸⁶ The pioneers were disbanded in 1932. Afterwards the Lubanas were recruited in the 18th, 19th, 20th, 21st, 22nd, 23rd, 24th and 25th mountain batteries.⁸⁷ They also served in 2/2, 7/8 Punjab regiments, 5/2 Punjab regiment, 2/10 Punjab regiment, 3/16 Punjab regiment, Army service corps supply R.I Army service corps (M.T) 10/15, 10/16, 1/14, 2/16 signal corps and Jagjitjit infantry Kapurthala.⁸⁸ The Lubanas took pride of their military service.⁸⁹

The Lubanas were imbued with a spirit of martial ardour and possessed most of the qualifications required in infantry solidiers.⁹⁰ They were famous for their valour and chivalry. On account of these qualities, they proved themselves as valuable soldiers in the Indian army. They

Lieutenant Governor of the Punjab, p. 136

⁸⁵Tugewell, *The History of Bombay Pioneers*, p. 377

⁸⁶*Recruiting Instructions* by Central Recruiting Board, Indian Government Printing, Calcutta 1918, p. 38. See also DG Sialkot 1920, p. 186.

⁸⁷Gulcharan Singh, *Makhan Shah Lubana*, p. 76

⁸⁸Fauja Singh (ed.), *Who's Who Punjab Freedom Fighters*, Deptt of Punjab Historical Studies, Punjabi University, Patiala 1972, pp. 326, 363. Discharge certificate of S. Harnam Singh S/o Sohan Singh village Kila Sura Singh, district Gujrat. Letter No. 90-13347/INA/13/NE dated 23 December 1970, A.S.C. Supply Record Lahore. See also, *The Register of the George Cross*, Redwood Burn Ltd Trowbridge (C) England 1985, p. 20 and Subedar Shiv Dyal Singh, "Lubana Sikh Deputation", *Prem Sandesh*, Vol. 7, No. 15, 1 August 1945, p. 11.

⁸⁹Nur Mohammad, *Assessment Report on the Ex-Sharadpur Portion of the Shahdara Tahsil Sheikhpura District 1926*, p. 10

⁹⁰A.H. Bingley, *Handbook for the Indian Army*, p. 40 ; Major A.F. Barstow, *The Sikh : An Ethnology*, p. 70.

had distinguished themselves in many battlefields⁹¹ Even in peace times, some of them did an act of outstanding gallantry. On 2nd May 1937, at Meerut, a sepoy Kanshi Ram of the Second Punjab Regiment ran amok, shot dead the Guard Commander and mortally wounded another sepoy of the Guard. Naik Barkat Singh Lubana (later Jamadar), of the Second Punjab, although unarmed, grappled with the sepoy and held him until others came and over-powered him This act of the most conspicuous gallantry was in the highest traditions of valour and devotion to duty.⁹² So, Naik Barkat Singh was honoured with George Cross, the award of the highest decoration in peace-time.⁹³ The British officers used to say that the Lubanas had always done well as soldiers⁹⁴ All this raised their status in the eyes of others⁹⁵ Many Lubanas achieved the highest native officers rank.⁹⁶ Moreover, the pay and pensions of military servants contributed to the prosperity of those who stayed at home.⁹⁷

The Lubana Sikhs also joined the police services. They offered themselves for that service. They fully tried to increase their recruitment in the police services. Sardar Bahadur Sardar Mohan Singh, M.L.C, strongly pleaded

⁹¹M.S. Randhawa, *Out of the Ashes*, p.61.

⁹²*The Register of the Victoria Cross* (companion) volume) Redwood Burn Ltd, Trobridge (c) This England 1985, p. 20.

⁹³Brig. K.S. Kang, *Sainik Welfare News Bulletin*, Directorate sainik Welfare Punjab, 1992, p.3.

⁹⁴G.E. Macmunn, *The Armies of India*, Adam and Charles Black, London 1911, p.31

⁹⁵Yongendra Singh, *Modernization of Indian Tradition A Systematic Study of Social Change*, p. 195.

⁹⁶In 1911, there were 13 Lubana commissioned officers in the army Pandit Harikrishan Kaul, *Report on the Census of India 1911*, vol XIV, Part II, pp. 430, 431 and 438.

⁹⁷H.S. Williamson, *Final Report of the Fourth Regular Settlement of the Gujrat District 1912-16*, p.5.

their case in Punjab Legislative Council on 7th November 1932.⁹⁸

Literacy constantly increased among the Lubanas. In 1891 the literate Lubanas constituted one per cent of the whole community. In 1911, they were 2.3 per cent and constituted 3 per cent in 1921. The rate of literacy increase among the Lubanas was more in comparison to many other agricultural tribes.⁹⁹

⁹⁸Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part II, pp. 438-39.

Recruitment of Lobana Sikhs in Police Services

Q No. 1530 Sardar Bahadur Sardar Mohan Singh : Will the Honourable Minister for Finance be pleased to state

a) if there are any orders barring the recruitment of Lobana Sikhs in Police Services

b) if answer to the above (a) is in the negative, why they have not been recruited even when they offered themselves for police services and the recruitment being effected :

c) Whether Government has issued any instructions to the Superintendent of police regarding the recruitment of Lobana Sikhs in police service ?

The Honourable Sir Henry Craik : (a) No (b) Government has no information as to individual cases, but presumably better qualified recruits were forthcoming (c) No. *Punjab Legislative Council Debates 7th Nov. 1932*, vol. XXII, No. 1, pp. 42-43

⁹⁹Number of literate persons per 1,000 among various agricultural tribes between 1891 and 1921 were as the following

Tribe	1891	1911	1921
Agriculturists	14	19	23
Arain	7	11	17
Awan	14	13	20
Girath	8	11	16
Jat	13	17	19
Kamboh	12	16	15
Lubana	10	23	30
Mughal	30	49	53
Pathan	41	53	57
Rajput	12	26	33
Saini	15	20	35

:L. Middleton, *Report on the Census of India, 1921*, Vol. XV, Part I, p. 293.

The educated Lubanas were employed in government service in civil administration along with the army and police. Some of them became gazetted officers.¹⁰⁰ Many Lubanas became lawyers, doctors and teachers. The government employment conferred considerable status on them. Moreover, education was an important instrument of upward social mobility.¹⁰¹

In 1911, only 3.30 per cent Lubanas were engaged in transport. They were owners, managers, ship-officers, labourers, boatmen, carters and *palkı* bearers. 2.06 per cent Lubanas were engaged in industry. They were owners, managers, clerks, artisans and workmen. 1.66 per cent Lubanas were engaged in trade.¹⁰² In Ferozepur district, the export of *ghi* to Bikaner was chiefly in the hands of the Lubanas who owned the herds of buffaloes in the *bet*.¹⁰³

In brief, occupational changes among the Lubanas indicated upward social mobility. Majority of them left their traditional occupation. In rural areas, they turned towards agriculture. They increased the size of their holdings by industriousness, thrift and allotments of land in canal colonies and by savings from army and other departments. They joined army, police and civil services.

¹⁰⁰In 1911, the number of Lubana gazetted officers in civil administration was 7 and of others having lower ranks in civil administration was around 30. There were 9 lawyers, doctors and teachers. Pandit Harikrishan Kaul, *Report on the Census of India 1911*, vol. XIV, Part II, pp. 430-31.

¹⁰¹P.H.M. van den Dungen, "Changes in Status and Occupation in the Nineteenth Century Punjab", p.65 ; See also, M.N. Srinivas, *Social change in Modern India*, p. 108.

¹⁰²In transport business, Lubana owners, managers and ship officers numbered 54 while 656 on the lower posts. In industry, the number of owners, managers and clerks were 34 and other artisans and workmen were 308 : Pandit Harikrishan Kaul, *Report on the Census of India 1911*, vol. XIV, Part II, pp. 430-31

¹⁰³D. G. Ferozepore 1915, p. 169.

The proportion of Lubanas in the imperial army was considerably more than that warranted by their numbers. They also entered into services of higher status. A few Lubanas turned towards industry, trade and modern transport. Their engagement in these occupations indicated upward social mobility in the Lubanas under British rule.

CHAPTER V

SOCIAL CUSTOMS

Custom is an ordinary or usual manner of doing or acting, whether of a person or a body of persons. It is especially, the habitual practice of a community or people.¹ It is also an established usage, social convention carried on by traditions and enforced by social disapproval of any violation.² These unwritten rules have been observed by the people for a long time without the pursuance of law.³

The customs being an important part of social set-up, had been governing the people from the time immemorial. These customs have been handed down to generations and hold a significant place in social relationship.⁴ These were not peculiar to a particular village or locality, but were common to the whole tract occupied by the members of the same tribe. The main features of the customs were similar even in different tribes. There was no general custom for a village. Different tribes living in the same village might observe different customs while the members of the same tribe living in various villages may observe same

¹Funks & Wagnalls, *New Standard Dictionary of the English Language*, Funks and Wagnalls Company, New York 1927, vol I, p. 637

²Noah Webster, *New Twentieth Century Dictionary of the English Language Unabridged*, William Collins Publishers, 1979, p. 449

³Om Parkash Aggarwal, *Customary Law in the Punjab*, Law Depot, Lahore 1931, p 1

⁴Jatinder Kaur, *Customary Laws of the Upper Bari Doab Dist Jalandhar*, M Phil Dissertation Guru Nanak Dev University, Amritsar 1984, p 1.

customs.⁵ These customs had tribal rather than local origin.⁶

The Lubanas followed the settled way of life comparatively after the other tribes.⁷ Many interesting, peculiar, expensive and time consuming customs were prevalent among them. The expensive, complicated, strange and semi-religious ceremonies were associated with the birth, marriage and death. All were governed by the established customs and irrevocable traditions.⁸

There was a tendency among the Lubanas to procreate fast.⁹ Female children were not much desired. The birth of a daughter was a matter of grave misfortune, for sooner or later she was to be married and it was on the bride's father that the heavy burden of expenditure in connection with wedding and subsequent ceremonies usually fell. On the otherhand, the birth of a boy was an occasion of great rejoicing. To the Hindu Lubanas, the birth of a son was religiously necessary for the performance of certain ceremonies whereby his parents' salvation was to be secured according to religion.¹⁰

⁵T.P. Ellis, *Notes on Punjab Customs*, Civil and Military Gazette Press, Lahore 1921 (second edition) pp. 8-9. See also, Jatinder Kaur, *Customary Laws of the Upper Bari Doab and Doab Bist Jalandhar*, p.14

⁶Jatinder Kaur, *Customary Laws of the Upper Bari Doab and Doab Bist Jalandhar*, p. 74.

⁷DG Lahore 1883-84, p.68. See also, Leslie S. Saunders, *Report on the Revised Land Revenue Settlement of the Lahore Division of the Punjab*, p. 27.

⁸Harcharan Singh, *Amar Jiwan*, (Manuscript), p. 52 See also, B S Saini, *The Social and Economic History of the Punjab*, p. 60

⁹Nur Mohammad, *Assessment Report on the Ex-sharkpur Portion of Shahara Tahsil of Sheikhupura District* 1926, p. 10

¹⁰At the birth of a female, the Lubanas used to say :

ਚਨੇਰੀ ਆਈ ਬੱਦਲ ਦੀ ਆਵੇਗਾ :

: Interview with Hivaldar Major Dharam Singh, 10 September 1995, Bagowal, Distt. Kapurthala handwritten : B S. Saini, *The Social and Economic History of the Punjab*, p. 60.

At the birth of a child, a close relative or usually a mother's sister applied *gur* to the child's mouth, the ceremony was known as *gurti*.¹¹

It is important to note that most of the birth ceremonies were connected with the birth of a male. In Kangra district, in the case of male birth, the mother and child was taken on the ninth day to a *pipal* tree which was sprinkled with water and *kongā* (red sandal). A thread of *janeo* was also wrapped around its stem. Grain and sugar were distributed to the assembled people.¹² In Sialkot and Gujrat districts, various superstitious ceremonies were observed.¹³

The ceremony of *Sawi* was very popular on the birth of a male child. On the first Sunday of the month of *Harh* (June) of the first year, the mother was carried to a *pipal* tree by the elder women of the family. There a chosen place was plastered and prayers offered. The words of the prayer were : "O *pipal* tree, guard us against evils". Cooked rice

¹¹Ajit Singh Aulakh, "Lohana Kaum : ik Sabhiacharak Sarvekhan", Lubana Sewak, p. 19. See also, *DG ferozepur 1915*, p. 57.

¹²*DG Kangra 1904*, p. 87 and *DG Kangra 1924-25*, pp. 186-87.

¹³In Sialkot district, the eldest women of the family did not eat anything at the time of birth in the house. She made the mother to wash her hands and face and then mixed *gur* and flour in equal quantities, made small circular shaped loaves called *paparis* and distributed them to those present and to other members of the community at the place of birth. In Gujrat district, first of all, they boiled *ajwain* in brass utensil and threw it outside the house. That was considered good for the health of the child. It was also believed that it would remove the evil spirits. Few days after the birth, a widow of the family boiled a quantity of *Sewian*. Then she plastered the floor of the mother's room with cowdung. She also prayed to deity and distributed the *sewian*, first to the mother and then to seven or at most fourteen girls of the family or of the same tribe. H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 5

was carried there by a female barber and distributed to the assembled persons.¹⁴

In marriage, betrothal was the first step in the direction of a marriage. The boy and girl did not meet each other. No betrothal was complete without the consent of parents.¹⁵ Their consent was indispensable.¹⁶ Even a man of mature age could not betroth himself without the consent of his parents if they were alive.¹⁷ The mediator had a very dominating role in negotiation.¹⁸ There were four forms of betrothal contracts mainly prevalent among the Lubanas. The first was *dharam nāta*. In this form the parents gave their daughter without accepting anything for her. On the other hand, they gave dowry to their daughter at the time of marriage. This form of contract was confined to well-to-do and respected families of the tribe. The second form was betrothal for money. It was prevalent among the weaker sections of the tribe. The boy's parent sent a present of clothes and jewellery to the girls' parents

¹⁴The *sawi* was performed when the child was a boy. Once a year, the elder women of the family got up early in the morning and made some *karah*. Each article for *karah* was never weighted this was known as *sawi*. All the males of the family were then invited to feast of the *karah*. Afterwards a he-goat was killed. Some bread loaves were cooked and *ghol* was prepared. All these things were eaten by both the male and female members of the *sharika* : H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p 6

¹⁵H.D. Chaik, *Customary Law of the Amritsar District*, vol. XI, Punjab government Printing, Lahore 1914, p. 4

¹⁶Bhai Hota Singh, *Customary Law of the Jullundur District* 1913-17, vol. XXIX, Punjab Government Printing Lahore 1914, p.4

¹⁷F.W. Kennaway, *Customary Law of the Main Tribe in the Gurdaspur District*, vol. VII, Punjab Government Press, Lahore 1913, p.6.

¹⁸ਉਸ ਸਮੇਂ ਵਿਚੋਲੇ ਦੀ ਭੂਮਿਕਾ ਮਹੱਤਵਪੂਰਨ ਹੁੰਦੀ ਸੀ । ਲੜਕਾ ਅਕਸਰ ਕਈ ਮਹੀਨਿਆਂ ਤੱਕ ਵਿਚੋਲੇ ਦੇ ਖੇਤਾਂ ਵਿੱਚ ਕੰਮ ਕਰਦਾ ਸੀ :

: *Interviews with Ujagar Singh on 1st September 1995, Begowal Distt Kapurthala, Handwritten. See also, H.A. Rose, A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province, vol. III, p.6.*

on the marriage. The third form was exchanges or *wattā sattā*.¹⁹ The fourth form was the custom of *ghar-jawai*. This custom was prevalent in case of no male issue.²⁰ child-marriages were practised among the Lubanas.²¹ Gradually those early marriages lost favour and adult marriages became the rule.²² The custom of exogamy was strictly followed by them. The marriages between close relatives were prohibited. No family married with a family of the same *got*.²³ In marriages, they generally avoided two *gots*, one's own and the mother's *got*.²⁴ Sometimes, the four-*gots* rule was observed. Sometimes, it was sufficient to avoid the got from which a wife had been taken for seven generations, when that *got* had faded away.²⁵ A woman lost her *got* on marriage and acquired that of her husband.²⁶ The

¹⁹Report on the Census of India 1901, vol. XVII, Part I, p. 300 ; T. Gordon Walker, *Final Report on the Revision of Settlement (1878-83) of the Ludhiana District*, p. 289 ; *DG Ludhiana and Malerkotla State 1904*, p. 65. In Sialkot district, the boy's father or grandfather with the assistance of a mediator went to the house of bride's father. He asked him to give his daughter in marriage to his son. After discussion, they concluded an agreement. H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p. 6.

²⁰T. Gordon Walker, *The Customary Law of the Ludhiana District*, Central Press Company, Calcutta 1885, p. 6.

²¹H.A. Rose, *A Glossary of the Tribes and Castes, of the Punjab and North-West Frontier Province*, Vol. III, p.6

²²R.C. Bolster, *Customary Law of the Lahore District 1912-16*, p. 13

²³*Ibid.*, p. 11

²⁴*DG Hoshiarpur 1904*, p. 61 ; *DG Kangra 1904*, p. 87. See also, Gulcharan Singh, *Jiwani Sant Prem Singh Ji, (Murala)*, p. 44 ; H D. Chaik, *Customary Law of the Amritsar District*, Vol. XI, p. 2

²⁵Among the Lubanas, a marriage with a girl belonging to the usual four *gots* is prohibited (i) the boy's own (ii) his mother's (iii) his father's mother and (iv) his mother's mother : T. Gordon Walker, *Final Report on the Revision of Settlement (1878-83) of the Ludhiana District*, p. 291. Bhai Hota Singh, *Customary Law of the Jullundur District 1913-17*, vol. XXIX, p. 15. See also, H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.6

²⁶*DG Muzaffargarh 1908*, p. 60.

custom of exogamy was a great hurdle in the matrimonial relations among the Lubanas. It was very difficult to find a suitable match. So, the custom was losing much of its force.²⁷ The propaganda was made against such customs. These restrictions were overlooked by those Sikhs who recognised *anand* system of marriage.²⁸ The planned efforts were made to relax the prohibited degree or *got* rules. A very important *diwān* was held at Tanda Ram Sahai in Hoshiarpur district on 5th and 6th December 1944. Resolution No. 5 which was passed in that *diwān* clearly stated that marriage within one's own got would be permitted. Moreover the Lubanas for their own convenience, began to ignore *got* rules. Upto partition of the Punjab, the old custom entirely changed. The Lubanas did not bother about the *gots*.²⁹

The custom of hypergamy was familiar among the Lubanas. The *keshadhārī* Sikh of the same tribe took the daughter of a *sahajdhārī* but they did not give their own daughter in marriage to *sahajdhārī*. The Sikh Lubanas considered themselves above their Hindu brothers.³⁰ Some

27 ਗੋਤ ਬਰਾਦਰੀਆਂ ਦੀ ਰਸਮ ਚੰਗੇ ਸਾਥੀਆਂ ਦੀ ਚੋਣ ਮਹਿਵਾਦ ਕਰ ਰੱਖੀ ਹੈ । ਧੰਨਵੰਤ ਕੌਰ, "ਇਸਤਰੀ ਸਭਾ ਦੀ ਲੋੜ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 49, ਅਪ੍ਰੈਲ, 1945 ਪੰਨਾ 11.

28 R.C. Bolster, *Customary Law of Lahore District 1912-16*, p. 11.

29 ਟਾਂਡਾ ਰਾਮ ਸਾਹਾਈ, ਜ਼ਿਲਾ ਹੁਸ਼ਿਆਰਪੁਰ ਵਿਚ 5 ਅਤੇ 6 ਦਸੰਬਰ 1944 ਨੂੰ ਦੀਵਾਨ ਹੋਇਆ । ਉਸ ਵਿਚ 6 ਮਤੇ ਪਾਸ ਕੀਤੇ ਗਏ । ਮਤਾ ਨੰਬਰ 5: ਅਨੁਸਾਰ ਆਪਣੀ ਗੋਤ ਵਿਚ ਵਿਆਹ ਬਾਦੀ ਦੀ ਖੁਲ ਹੈ "ਟਾਂਡਾ ਰਾਮ ਸਾਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ ਨੰ. 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2. ਆਲ ਇੰਡੀਆ ਲੁਥਾਣਾ ਸਿੱਖ ਲੀਗ ਦੀ ਛਤਰ ਛਾਇਆ ਹੇਠ ਖੋਲੀ ਗੁਰੂ ਕੀ, ਜਿਲਾ ਜ਼ਖਪੁਰਾ ਵਿਚ 18 ਅਤੇ 19 ਜੂਨ ਨੂੰ ਭਾਰੀ ਲੁਥਾਣਾ ਸਿੱਖ ਕਾਨਫਰੰਸ ਹੋਈ । ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ 6 ਮਤੇ ਪਾਸ ਹੋਏ । ਮਤਾ ਨੰਬਰ 6 ਦੇ ਅਨੁਸਾਰ ਮਾਮੀ ਵਫੀ ਗੋਤ ਬਰਾਦਰੀ ਦੇ ਇਸ਼ਤੋਂ ਹੋ ਜਾਣੇ ਚਾਹੀਦੇ ਹਨ : ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 9, 27 ਜੂਨ 1945, ਪੰਨਾ 2.

30 Hari Krishan Kaul, *Report on the Census of India 1911*, vol. XIV, Part I, p. 154. Hypergamy is the custom which forbids women of a particular group to marry a man of a group lower than their own in social standing and compels to marry in a group equal or superior in rank : H.A. Rose, *Report on the census of India 1901*, vol. XVII, Part I, p. 300 ; Ethnic K. Marengo, *Transformation of Sikh Society*, p. 273 and S.V. Ketkar, *History of caste in India*, p. 17.

gots of the Lubanas were considered higher than the others. For instance, Ajrawat or Ghotra, a dominating sub-caste of the Lubanas considered themselves superior to Khastryas and Gujjars.³¹

Marriages were generally avoided in the months of *chet*, *Bhadon*, *Assu* and *Poh*. In other months, it was celebrated during the right half (Shukla Parkhash) of a lunar month so that the 11th *ikādashī* might fall on one of the days. The date of marriage was fixed by the *parohit*.³² A barber was sent to inform about the date of marriage.³³ On the fixed date, *sehra bandi* ceremony was performed and marriage party proceeded to the girl's house where reception (*milni*) took place. Twenty men usually made up a wedding party.

The marriage party stayed for some days. On the first night, bride's hands and feet were strained with *mehndi*. On the fourth day, an interesting ceremony of *panch paropi* was performed.³⁴ On the fifth day, the couple was taken to *pipal* tree. The barber's wife gave their hand in hand thrice. Then, sweetmeats were served to the assemblage.

³¹H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-west Frontier Province*, vol. III, p 3.

³²This is probably based on the fact that they are either busy months from the point of agriculture or account of the rainy season are troublesome for journey. They are forbidden in the *Shastras* too : *DG Ambala* 1923-24, p. 48 ; *DG Kangra* 1904, p. 87.

³³*DG Hoshiarpur* 1904, p. 42.

³⁴The girl's father put sugar and ghi in some dishes and selected a number of men of a particularly churlish nature to swallow their contents. The women who were already occupying the roofs of various rooms began to throw bricks, small pieces of stones, maize, etc , from all directions, but the men chosen continued eating in large mouthfuls even while they were being assailed as they must not leave the food unfinished but must go on eating amid the shower of stone, etc If they succeeded in finishing the food, they were praised by all present for their courage : H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p.7.

Next, the girl ran ahead and the sooner the boy caught her, the more was he praised for his strength.³⁵ In Hoshiarpur and Ludhiana districts, the marriages were performed by *phera* rites.³⁶ Among the Sikh Lubanas, *anand karaj* ceremony grew in popularity and replaced the Hindu *phera* ceremony.³⁷ At wedding, the men of the bridegroom's party danced at the house of bride's parents. A special custom was the performance of the *sant* and other ceremonies by the boys' parents at the bride's house.³⁸ On the morning of the sixth day, the ceremony of *gora* (he-goat) was performed. The father of the boy had a he-goat killed with a sword and cooked. All feasted on flesh and returned home.³⁹ In Kangra district, even the poorest entertained the wedding party for seven days.⁴⁰ Thus, the custom of long stay of a marriage party was very expensive and

³⁵H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. II, p. 7.

³⁶DG Hoshiarpur 1904, p. 61 and DG Ludhiana and Malerkotla State 1904, p. 64.

³⁷According to anand ceremony, the boy and girl take their stand before the holy *Granth*. A *Bhai* (priest) recites some verses and then the bride and bridegroom walk four times around the *Granth Sahib* and take a vow to the faithful to one another. DG Sialkot 1920, p.37.

³⁸DG Kangra 1904, p.87.

Ajit Singh Aulakh, "Lobana Kaum : Ik Sabhacharak Sarvekhan", p.22.

³⁹H A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p.7

ਲੁਥਾਣਕੀ ਵਿਚ ਇਸ ਦਿਨ ਕਿਹਾ ਜਾਂਦਾ "ਖਾ ਗੋਰੇ, ਹੋ ਸੰਗੁਹ":

Ajit Singh Aulakh, "Lobana Kau, : Ik Sabhiacharak Sarvekhan", p. 22

⁴⁰DG Kangra 1904, p. 87.

⁴¹ਮਤਾ ਨੰ. 3 : ਜੰਡ ਤਿੰਨ ਦਿਨ ਦੀ ਬਜਾਏ ਦੂਸਰੇ ਦਿਨ ਵਾਪਸ ਆਈ ਜਾਂਦੀ । "ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ" : ਪ੍ਰੰਮ ਸੰਦੇਸ਼. ਜਿਲਵ 6. ਅੰਕ ਨੰਬਰ 39, 24 ਜਨਵਰੀ 1945. ਪੰਨਾ 2.

Barkat Singh, *Vihar Sudhar Conferences De Nizams and Upniyams*, p. 12. ਅੱਜ ਖੋਤੀ ਗੁਰੂ ਜਿਲਾ ਸ਼ੇਖੂਪੁਰਾ ਵਿਖੇ ਹੋਈ ਕਾਨਘਰੰਸ ਮਤਾ ਨੰ. 6 ਪਾਸ ਕਰਦੀ

useless Marriage was a great economic burden on both the families. The propaganda was very strongly made to decrease the stay of a marriage party in various *diwans* and conferences. For instance, Resolution No. 3 was passed in the *diwan* of Tanda Ramsahal, district Hoshiarpur on 6th December 1944 for the stay of marriage party only for one night. So, the duration of the stay of the marriage party decreased day by day. On the eve of partition, a marriage party usually stayed for one night only. The expenditure decreased and time was saved considerably.⁴¹

The rules regarding marriage were enforced by the *bhaichārā*. It was obligatory to distribute sweets and other eatables in the houses of the members of the *sharikā* on marriages. Within the *bhaichārā*, the members adhered to the mode of the reciprocally exchanged gifts when they visited the houses of a bride or a bridegroom to offer *shagan* or the good will gift in cash.⁴² On the occasion of marriage, a feast for the *got* people was held.⁴³

It is curious to note that the *muklāwā* ceremony was performed one, three, five or seven years after the wedding. A bride was not brought to his home by her husband until

ਹੈ ਕਿ ਲੁਥਾਣਾ ਕੌਮ ਵਿਚ ਫਜ਼ੂਲ ਖਰਚਿਆ ਨੂੰ ਘਟਾਣ ਲਈ ਇਕ ਰਾਤ ਦਾ ਵਿਵਾਹ ਕੀਤਾ ਜਾਵੇ : ਪ੍ਰੇਮ ਸੰਦੇਸ਼ 7, ਅੰਕ 2, 27 ਜੂਨ 1945, ਪੰਨਾ 2.

ਕੁਤਮਾਈ ਤੇ ਵਿਆਹ ਦੀਆਂ ਰਸਮਾਂ ਨੇ ਇੱਕ ਸਾਦਾ ਅਤੇ ਸਧਾਰਣ ਰੂਪ ਧਾਰ ਲਿਆ ਅਤੇ ਖਰਚ ਵੀ ਕਾਫੀ ਹੱਦ ਤੱਕ ਘੱਟ ਗਏ ।

Gulcharan Singh, *Sant Prem Singh*, Manuscript, p. 48.

ਮਤਾ ਨੰ. 4 : ਕੁਤਮਾਈ ਤੇ ਵਿਵਾਹ ਵਿਚ ਇਕ ਤੋਂ ਵਧਕੇ ਵਿਚੋਲੇ ਨਾ ਹੋਣ । ਉਨ੍ਹਾਂ ਨੂੰ ਸਾਢੇ ਕਪੜੇ ਦਿੱਤੇ ਜਾਣ । ਟਾਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ" ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2.

⁴²Punjab State Gazetteer Bahawalpur State with Maps 1904, p. 54 ; Daljinder Singh Johal, "Literacy-Evidence on Social Structure in the Punjab 1750-1850" p.56.

⁴³H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p. 6

she gave birth to a child in her father's house. So, it was not unusual to see two or three children during the period. It was usual for the husband to stay in his father-in-law's house for months. In order to express their immediate return, they used to say : "ਮੈਂ ਹੁਣੇ ਮੁੜ ਆਉਣਾ, ਮੈਂ ਕਿਤੇ ਸਹੁਰੇ ਚਲਿਆ ਹਾਂ" The boy and his father usually went to bring *maklawā*.⁴⁴

Monogamy was preferred among the Lubanas. A Lubana generally did not marry a second wife unless he was compelled by circumstances. For instance, he usually took a second wife when his first wife did not give birth to any child.⁴⁵ He also took a second wife in order to keep a deceased brother's wife in the family.⁴⁶ The first married wife enjoyed certain privileges at religious ceremonies but socially all wives were equal.⁴⁷ Polyandry was not permitted.⁴⁸

The Lubanas practised *karewa*.⁴⁹ Widow remarriage

⁴⁴DG Hoshiarpur 1904, p. 61 ; DG Kangra 1904, p. 87

ਲੁਥਾਣਾ ਕੌਮ ਇੱਕ ਅਣਖੀ ਕੌਮ ਸੀ ਤੇ ਕਿਸੇ ਵੀ ਹਕੂਮਤ ਤੋਂ ਨਾ ਡਰਦੀ ਸੀ ਤੇ ਨਾ ਈਟ ਮੰਨਦੀ ਸੀ । ਇਹੋ ਕਾਰਣ ਸੀ ਕਿ ਕਦੀ ਵਾਰ ਇਹ ਲੋਕ ਜੰਗਲਾਂ ਵਿਚ ਵੀ ਰਹਿੰਦੇ ਸਨ । ਉਨ੍ਹਾਂ ਸਮਿਆਂ ਵਿੱਚ ਇੱਕ ਨਵੀਂ ਵਹੁਟੀ ਦਾ ਡੋਲਾ, ਇੱਕ ਪਿੰਡ ਤੋਂ ਦੂਜੇ ਪਿੰਡ ਖੜਨਾ ਖਤਰੇ ਤੋਂ ਖਾਲੀ ਨਹੀਂ ਸੀ ਹੁੰਦਾ । ਉਸ ਵੇਲੇ ਦੇ ਡਾਕੂ ਹਾਕਮ ਆਮ ਤੌਰ 'ਤੇ ਡੋਲੇ ਦੀ ਲੁਟਦੇ ਸਨ :

Ajit Singh Aulakh, "Lobana Sewak : Ik Sabhiacharak Sarvekhan", p. 22.

⁴⁵H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 5.

⁴⁶DG Mianwali 1915, p. 55.

⁴⁷H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p. 5.

⁴⁸DG Muzaffargarh 1908, p.60.

⁴⁹A *karewa* marriage was a simple form of marriage practised among the Lubanas. It literally meant throwing the sheet over the couple to be married. It was known as *chaddarandazi* also : DG Ludhiana and Malerkotla State 1904, p. 64 : DG Hoshiarpur 1904, p. 61. The custom of widow remarriage was recognised by the Lubanas. They called it

was allowed, but there was strong feeling against marriage with the husband's elder brother, and it was desirable that a marriage should be with the *dewar* or with one who stood on the same footing as a *dewar*, e.g.; with the husband's uncle's son. In Kangra district, in case of marriage with the *jeth*, the parties were excommunicated. At a widow's remarriage, for which a lucky moment was ascertained, the widow and the bridegroom took bath. The widow put on a nose ring and red clothes, and the bridegroom wore white clothes. Then, the couple was made to perform some religious rites by the *parohit*. For the feast of the brotherhood, a he-goat was killed and sweets were distributed.⁵⁰ In Ludhiana district, a widow was married by *nikāh*.⁵¹

The remarried widow occupied an inferior position in certain religious rites, at which wives that had not been remarried had some special privileges.⁵² The sons of a widow's remarriage were not allowed to sit with the *birādari*. Only men of the same *got* could sit with them. The *karewa* children were excluded.⁵³ A *Pichhlag*, however, could not take part in the nuptial or funeral ceremonies, nor could he join the marriage feast of his step-

karewa : *DG Muzaffargarh* 1908, p. 60. See also, *DG Mianwali* 1915, p. 55 and Captain H. Davies, *Customary Law of the Gujrat District*, vol. IX, p. 4.

⁵⁰*DG Kangra* 1904, p. 87. They allow *karewa*, the younger brother of the husband having first claim to the widow, then the elder brother and the outsider. *DG Hoshiarpur* 1904, p. 61, Captain H. Davies, *Customary Law of Gujrat District*, Vol. IX, p. 4.

⁵¹H. A. Rose, *A Glossary of the tribes and Castes of the Punjab and North-West Frontier Province*, p. 6. See also *DG Ludhiana and Malerkotla State* 1904, p. 64.

⁵²*DG Kangra* 1904, p. 87.

⁵³H. A. Rose, *A Glossary of the tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 6.

⁵⁴*DG Kangra* 1904, p. 88.

father.⁵⁴ He was entitled to maintainance during minority, but he was not entitled to succeed to any portion of step father's property.⁵⁵ Later on, under the *vihar sudhar lehar*, an attempt was made to raise the social status of remarried widow and their children. So, the remarriage of widow became quite common among them.⁵⁶

The custom of divorce existed among the Lubanas. A wife could be repudiated for immorality or disobedience by the execution of a deed of release. They allowed the women repudiated to be taken back by mutual consent.⁵⁷

On the occasions of happiness like the birth of a male, betrothal and marriage, the custom of *koonda* was very familiar. A huge *parāāt* was loaded with vermicelli or *karāh*. Then all the Lubanas belonging to one particular *got* gathered to sit around that *parāāt* and fed on the *sewān* or *karāh*.⁵⁸ It is very interesting to know that the *Gujjar*, a sub-caste of the Lubanas, made a *katta* (youngone of buffalo) of *karāh*. First of all, they cut the same by the neck and then into small pieces. after that, the *karāh* was distributed to the members of *Gujjar got*. There was a popular saying about it :

“ਗੁੱਜਰ ਮੁੱਜਰ ਕਰਨ ਲਤਾਈ
ਕੱਟਾ ਮਾਰ ਕੇ ਦੇਣ ਵਧਾਈ ।”⁵⁹

⁵⁵Captain H. Davis, *Customary Law of the Gujrat District*, vol. IX, p. 4

⁵⁶ਸੰਤ ਜੀ ਵਿਧਵਾ ਦੇ ਪੁਨਰ ਵਿਵਾਹ ਦੇ ਹੱਕ ਵਿੱਚ ਸਨ । ਉਹਨਾਂ ਦਾ ਕਹਿਣਾ ਸੀ ਕਿ ਜੇਕਰ ਪਤਨੀ ਦੀ ਮੌਤ ਉਪਰੰਤ ਪਤੀ ਹੋਰ ਵਿਆਹ ਕਰਵਾ ਸਕਦਾ ਹੈ ਤਾਂ ਐਸਾ ਹੱਕ ਅੰਗਤ ਨੂੰ ਕਿਉਂ ਨਾ ਦਿੱਤਾ ਜਾਵੇ :

Gulcharan Singh, *Jiwani Sant Prem Singh Ji (Murals)* p. 45

⁵⁷DG Gurdaspur 1914, p. 54.

⁵⁸Ajit Singh Aulakh, “Lobana Kaum : ik Sabhacharak Sarvekhan”, p. 23.

⁵⁹Interview with S. Makhan Singh on September 1, 1995, Begowal, District Kapurthala, handwritten.

An admixture of Hindu and Muslim rites was observed at death. A dying person was laid on the ground, as among the Hindus. After the death, the body was again put to a bed, a fire kindled at its right hand branded. Afterwards the dead body was buried.⁶⁰ Among the Sikh Lubanas a dead body was burnt. It is interesting to note that in the case of death of an old person, merriment took the place of solemnity and sorrow. Pice, *akhrot* and groundnuts were thrown over the bier. The children and the poor people picked them up after the last rite, a meal was given to the assembled relatives.⁶¹

The custom of *ikath* or gathering was very popular among the Lubanas. After the lapse of seventeen days following the death the *satārūvān* was performed. An open *path* of Guru Granth Sahib was organised, and the *bhog* took place on the 17th day. All the relatives were invited on that particular day. The in-laws of the deceased's son and daughter also arrived. The family was in mourning and grief-stricken but the said in-laws came in a mood of

⁶⁰ ਜਦ ਕਿਸੇ ਵਿਅਕਤੀ ਬਾਰੇ ਇਹ ਪਤਾ ਲੱਗ ਜਾਂਦਾ ਕਿ ਉਸਦਾ ਆਖਰੀ ਸਮਾ ਨੇੜੇ ਆ ਗਿਆ ਹੈ ਤਾਂ ਉਸਦੀ ਮੰਜੀ ਨੇੜੇ ਗਾ ਦੇ ਗੋਹੇ ਦਾ ਪੋਚਾ ਫੇਰਿਆ ਜਾਂਦਾ ਤੇ ਫਿਰ ਉੱਤਰ ਵਾਲੇ ਪਾਸੇ ਨੂੰ ਸਿਰ ਕਰਕੇ ਉਸ ਵਿਅਕਤੀ ਨੂੰ ਜਮੀਨ ਤੇ ਲਿਟਾ ਦਿੱਤਾ ਜਾਂਦਾ । ਉਸਦੇ ਸੱਜੇ ਹੱਥ ਤੇ ਦੀਵਾ ਬਾਲ ਕੇ ਰੱਖਦੇ ਤੇ ਉਸਦੇ ਸਿਰਹਾਣੇ ਅਨਾਜ ਰੱਖ ਦਿੰਦੇ .

Ajit Singh Aulakh, "Lubana Kaum : ik Sabhiacharak Sarvekhan, p 22. See also, H.A. Rose, *A Glossary of the tribes and Castes of the Punjab and North-West Frontier Province*, Vol III, p. 7

⁶¹ ਜੇਕਰ ਆਦਮੀ ਬਿਰਧ ਹੋਵੇ ਤਾਂ ਉਸਨੂੰ ਵੱਡਾ ਕਰਨ ਵਾਸਤੇ ਗਿਰੀਆ, ਛੁਹਾਰਿਆਂ , ਮਖਾਣਿਆ ਆਦਿ ਦਾ ਪ੍ਰਬੰਧ ਕੀਤਾ ਜਾਂਦਾ :

Ajit Singh Aulakh, "Lobana Kaum · Ik Sabhiachark Sarvekhan", p 22. See also, B S Saini, *The Social and Economic History of the Punjab 1901-39*, pp. 74-75

hilarity. The custom of *gāālro* was very famous at the time of *ikath*.⁶²

The social life of the Lubanas was controlled through the institutions of *bhaichārā* and *panchāyat*. *Bhaichārā* guarded against any violation of caste rules. In case of any disputes, the cases were laid before kindred for settlement. Fines were imposed on offenders or they were out-casted, and those who complied with the orders of the kindred were readmitted into the community.⁶³ The Lubanas rarely had recourse to the courts. A *panchāyat* decided all important disputes. Guilty persons were fined and penalty was spent on the ritual feast of *karāh parshād* or sweatmeat which was eaten by the brotherhood.⁶⁴

⁶²Some fun-loving women from the family of the dead man's son-in-laws posed to be *sanggs*. One might become a monk, another a man and so on. A squirrel like figure was created by tying a piece of cloth on one end of long stick or pole. That squirrel also had its tail, which was held tightly and lightly by turns, so as to make it hape while doing that. They reached the house, where the death had occurred. They would say to widow "ਜੇ ਬਾਰੇ ਬੁਢੇ ਮਰਿਉ, ਗਲਤੋ ਕਰ ਨੇ" :

They shook squirrel vigorously and it created a very captivating scene. Sometimes, a woman was dressed as a man and the widow was asked to marry :

"ਜੇ ਬਾਰੇ ਬੁਢੇ ਮਰਿਉ, ਗਲਤੋ ਕਰ ਨੇ" :

Ajit Singh Aulakh, "Lobana Kaum : ik Sabbiacharak Sarvekhani", p. 23

⁶³H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, vol. III, p. 9 ; Daljinder Singh Johal, "Literary Evidence on Social Structure", p. 68 and Gulcharan Singh, *Jiwan Sant Prem Singh Ji (Murala)*, p. 45. ਪਿੰਡ (ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ) ਵਿਚ ਕਈ ਕੋਈ ਮੁਕਦਮਾਬਾਜ਼ੀ ਨਹੀਂ ਹੋਣ ਦਿਤੀ ਜਾਂਦੀ । ਸਾਰੇ ਫੈਸਲੇ ਬਰਾਦਰੀ ਜਾਂ ਪੰਚਤ ਵਿਚ ਹੋ ਜਾਂਦੇ ਹਨ: "ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਜਿਲਾ ਹੁਸ਼ਿਆਰਪੁਰ ਤਰੱਕੀ ਦੀਆਂ ਪੰਡੀਆਂ ਪੁਰ". ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ ਨੰ. 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2. ਸ. ਸ਼ਰਮ ਸਿੰਘ, "ਪੰਚਤਾਂ ਦੀ ਕੌਮ ਅਤੇ ਪਿੰਡਾਂ ਦਾ ਸੁਧਾਰ ਹਨ". ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 3, ਅੰਕ 36, ਜਨਵਰੀ 5, 1942, ਪੰਨਾ ਨੰ. 8.

⁶⁴*Punjab State Gazetteer Bahawalpur State with Maps 1904*, p. 154. Any Banjara committing an offence against the tribe, or its head, in his public capacity, is tried by *Panchayat*, and punished by fine or expulsion, as may be thought proper. Their decisions, indeed, are said some times

If there was no male lineal descendant, the custom of adoption was prevalent among the Lubanas. A man could not adopt a son out of his own *got* or clan⁶⁵ He could adopt mainly his brother's son or one descended from his own ancestor. The Lubanas recognised without any hesitation, the power of the childless owner of land to choose one from set of heirs equally entitled to succeed him. His right to provide someone who would take the place of son and look after him in his old age was willingly admitted.⁶⁶ In general, they did not allow the adoption of a daughter's son. A man who had adopted a son, could not adopt another during the lifetime of the first. It was not necessary that the adopted son should be under certain age. A widow could adopt.⁶⁷ Regarding formalities for adoption, the adopter usually called the neighbours and his relatives together. He distributed *gur*, saying that he had adopted (*god lia*) or a deed of adoption might be written.⁶⁸

Generally, the adopted son lost all claims as the son

to extend to the length of inflicting capital punishment, and such may possibly have till within the last few years, been the case, for the regions they visit are so remote, that they are pretty sure of escaping detection. Elliot, H.M., *Memoirs on the History, Folk-lore and Distribution of the Races of the North-Western Provinces of India : being amplified edition of the supplementary Glossary of Indian terms*, p 56.

⁶⁵Among the Lubanas, got restricted the choice of an adopted son to man's heirs : Gorden T Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 313 ; J. B Lall, *Report on the Land Revenue Settlement of Kangra district 1881*, Civil and Military Gazette Press, Lahore 1889, p. 73

⁶⁶Munshi Amin Chand, *A History of Sialkot District*, p 205. See also, Gorden a Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 313.

⁶⁷It should be borne in mind that every proprietor who would desire to adopt a daughter's son, there were hundreds who had refrained from doing so : Gorden T. Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 311. See also, Munshi Amin Chand, *A History of Sialkot District*, p. 81

⁶⁸Gorden T. Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 311

of natural father. In the event of the natural father leaving no lineal male issue, the adopted son succeeded to his natural father in preference to collateral.⁶⁹

The general principle of succession was confined to male relation from the father's side. It meant that the estate descended in the male line only.⁷⁰ On the death of a proprietor, his holding was generally divided equally among all his legitimate sons irrespective of their age. For the distribution of property among the sons of a father by more than one wives, the custom of *pagwand* was generally observed among the Lubanas. This rule was followed strictly for distribution among the heirs and not for succession. *Pagwand* was a word derived from *pag*, a turban, and signified that an estate was distributed in equal shares amongst the sons.⁷¹ The Lubanas in Pathankot Tehsil of Gurdaspur district followed the custom of excluding sons of the women belonging to different tribes, even though lawfully married.⁷²

A widow's children by her former husband did not succeed. They succeeded to the property of their natural father. Sometimes, a *pichhlag* was given something by the second husband if a stepson lived and worked with the

⁶⁹Gorden T. Walker, *The Customary Law of the Ludhiana District*, p. 70. See also C.E. Tupper, *Punjab Customary Law*, vol. II, p. 204

⁷⁰Hugo F. Reading, *A Dictionary of Social and Social Sciences*, Ambika Publication, New Delhi 1977, p. 14. The general rule among the Lubanas was that legitimate sons divided the inheritance. C.E. Tupper, *Punjab Customary Law*, vol. II, p. 201

⁷¹Munshi Amin Chand, *A History of Sialkot District*, p. 71. All the brothers are equally entitled to succeed to all property : Gorden A Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 307. The Lubanas of Shakargarh hold that a son born after the second marriage holds the same rights as the natural sons of step-father : Jatinder Kaur, *Customary Laws of the Upper Bari Doab and Doaba Bist Jalandhar*, p. 39.

⁷²*Customary Laws of Gurdaspur District 1893*, p. 22. See also, *Customary Laws of Gurdaspur District 1913*, p. 35.

step-father. He was entitled to maintain till he grew up. Sometimes, a widow did not marry by remained in her husband's house and any children she had were called *chaukandhus*. Such issue succeeded to the husband's land.⁷³ A widow remarried whether in the family or to a stranger apparently destroyed the right of the widow over her husband's estate. The mere unchastity had not that effect.⁷⁴

If a married daughter and her husband lived with the father till his death, the daughter could inherit.⁷⁵ In case of *gharjawai*, it was the daughter that succeeded if there was no male-lineal decendants and not her husband. However, her children could get the property after her, and not collaterals of her husband. After the death of daughter, her sons and grandsons would succeed her. If she died without male issue, the property return to her father's relations. As only one daughter would remain with her

⁷³If the widow was pregnant by the first husband at the time of her second marriage, and a son was born, he was entitled to inherit, from the first husband. He did not have any claim on the property of the second husband : Gorden A. Walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 308 and *DG Kangra 1904*, p. 88.

⁷⁴Gorden A. Walker, *The Customary Law of the Ludhiana District*, pp. 59-60.

⁷⁵Instances of succession of daughters :

Tahsil	Village	No of Mutation Mutation	Date of attestation	Caste	Remarks
Lahore	Ayya Nagar Kalan	355	14 6 1907	Lubana	On the death of Jawna property left by him was mutated in favour of his daughter Mussammatt Naran Devi There were no collaterals
	Ayya Nagar Khud	246	14 6.1907		

: R.C. Bolster, *Customary Law of Lahore District (1912-16)*, Appendix XXVIII.

father and inherited, the question of representation did not arise.⁷⁶

The Lubanas followed a custom that a small portion could be alienated for gift to relations or charitable purposes, whether the property be ancestral or self-acquired. The consent of the heirs was not necessary. A gift by a man in good health was considered valid, but a gift by a man on his death-bed was invalid.⁷⁷

By the mid nineteenth century, most of the villages inhabited by the Lubanas were either *pattidāri* or *bhaichārā*. In village communities, the peasant-proprietors had a dominant position. This proprietorship had not come down from the past but was the result of measures adopted either by the Sikh rulers or the British. Each proprietor occupied and cultivated his own land in his own way and paid his proportion of the village assessment in the mode agreed upon by the brotherhood generally. The proprietors were amendable to the customs of the tribe and subject to the administrative control of the village officers. These self-cultivating members of the Lubana community constituted the bulk of their peasantry. They cultivated their own land in whole or in part. They derived their right over land from

⁷⁶Gorden A Walker, *The Customary Law of the Ludhiana District*, p. 60 ; F.W. Kennaway, *Customary Law of the main tribes in the Gurdaspur District*, vol. VII, p. 58.

⁷⁷Gorden A walker, *Final Report on the Revision of Settlement 1878-83 of the Ludhiana District*, p. 317. See also Jatinder Kaur, *Customary Laws of the Upper Bari Doab and Doab Bist Jalandhar*, p. 66.

⁷⁸The lands are all held in *bhaichara* tenure, without reference to shares or ancestral rights : R.P. Nisbet, *Report on the Revision of the Land Revenue Settlement of the Gujranwala District 1866 & 67*, Punjab Printing Co., Lahore 1874, p. 2 ; R.H. Davies, *Report on the Revised settlement of the Greater Part of the District Gurdaspur in Amritsar Division 1859*, Appendix V, p. 135 ; H.J. H. Morris, *Report on the Revised Settlement of the Goojranwala District in the Lahore Divison 1860*, Appendix I, pp. 1-2 ; DG Guramwala 1883-84, p. 15 ; M.S Randhawa, *Out of The Ashes*, pp. 60-61 and Jatinder Kaur, *Customary Laws of Upper Bari Doab and Doaba*

their own or from ancestral contribution to the formation of new villages by clearing and colonising the waste (*bootāb māṛ*)⁷⁸

With the passage of time, the orthodox customs of the Lubanas faded away. They became aware to keep pace with the fast changing world. Certainly, the extent and rate of change in the modern period was greater than the earlier periods.⁷⁹ With the advancement of education, adoption of Sikhism and increasing interaction with others through military and civil services, remarkable changes occurred in the social customs of the Lubanas.⁸⁰ The educated Lubana followed a new way of life and moved out of the centuries old seclusion. This widened their bent of mind in respect of various social customs, dogmas and taboos. Women education brought a radical change in domestic life and culture. Moreover, their desire to get higher education affected marriage age.⁸¹

In order to raise a voice against the expensive and time consuming customs, a *vihar sudhar lehar* was started by the Lubanas under the guidance of Sant

Bist Jalandhar, p. 23

⁷⁹*International encyclopaedia of Social Sciences* (ed David L Sills), Vol. 14, p. 365

⁸⁰L. Middleton and S.M. Jacob, *Report on the Census of India 1921*, vol. XV, Part I, pp. 231 & 293. The Lubanas have exhibited a fair advance in education: Pandit Harikrishan Kaul, *Report on the Census of India* Pandit Harikrishan Kaul, *Report on the Census of India 1911*, vol. XV, Part I, p. 321, P.H.M. van den Dungen, "Changes in status and occupation in the Nineteenth Century Punjab", p. 63; *The Tribune*, 6 June 1950, p. 1. M.N. Srinivas, *Social Change in Modern India*, pp. 127-28.

Prem Singh.⁸² He was great social reformer.⁸³ Under this movement, many conferences and *diwans* were arranged at different places. These conferences and *diwans* attracted large gatherings of the Lubanas.⁸⁴ An Important meeting of All India Lubana Sikh League was held under the presidentship of Bawa Harnam Singh on 26th April 1945 in Lahore. It was decided to restart *Vihar Sudhar Lehar* by resolution No. 2.

Through those conferences, planned efforts were made to change the outdated customs of the Lubanas. Programmes were chalked out and propaganda was made for *dharm pun* marriages, to ignore *got* rules for betrothals, short stay of

⁸¹M.N. Srinivas, *Social Change in Modern India*, p. 128

⁸²ਜਦੋਂ ਭਿਠਾ ਤੂੰ ਪਛਤੀ ਕੌਮੀ ਮੇਰੀ,

ਬੁਰੇ ਰਸਮਾਂ ਭਿਵਾਜਾ 'ਚ ਵਸੀ ਹੋਈ ।

ਅਨਪੜਤਾ, ਫੁੱਟ, ਅਗਿਆਨਤਾ, ਧੜੱਕੰਦੀ,

ਤੇ ਬੇਕਾਰੀ ਵਿਚ ਧਸੀ ਹੋਈ ।

ਕਿਵੇਂ ਕੌਮ ਦੀ ਦਸ਼ਾ ਸੁਧਾਰ ਹੋਵੇ,

ਕਿਵੇਂ ਕੌਮ ਦੀ ਬੇਹਤਰੀ ਹੋਵੇ ਆਲਾ ।

ਇਨ੍ਹਾਂ ਸੋਚਾਂ 'ਚ ਫੁਬੀ ਰਹੇ ਸੋਚ ਤੇਰੀ,

ਤੂੰ ਸੋ ਕੌਮ ਦੀ ਵਿਗਤੀ ਬਨਾਉਣ ਵਾਲਾ ।

: Darshan Singh Sajjan, *Tu si Kaum Di Vigrī Banaunwala* "Lubana Sewak", 1979-80, p.12. See also, Harnam Singh, *Jwan Baba Makhn Shah Lubana*, p.152.

⁸³*Punjab Vidhan Sabha Debate*, Speeches of Dr Gopi Chand Bhargava, S. Kapoor Singh, S. Kartar Singh, S. Partap Singh Kairon and Prithivi Singh on 28th February 1951.

⁸⁴Vihar Sudhar Conferences were arranged at the following places :

- i) Bazurgwal in Gujrat District in 1918.
- ii) Chhamke in Sheikhpura District in 1922.
- iii) Mirzapur in Gujranwala District in 1924.
- iv) Khokharwali in Sialkot District in 1925.
- v) Nangal Sadhan in Gujranwala District in 1925.
- vi) Chak No. 441 in Lyallpur District in 1927.
- vii) Galowal in Hoshiarpur District in 1928.

marriage party and to simplify the customs relating to birth and death. Various words like *rasamtorh* and *viah-virodh* became very popular.⁸⁵ In order to implement the programmes, committees were formed at village, *tahsil* and district levels. Fine and social boycott were declared for those who would violate the rules.⁸⁶

The Lubanas adopted the changing environment. Thus, their expensive and complicated customs were replaced by the simple and less *expensive* customs.⁸⁷

viii) Diwan in Babakwal, district Sheikhpura on 10th & 11th October 1943

ix) Diwan at Nangal Sadhan, district Sheikhpura on 2nd & 3rd October 1943

x) Diwan at Tanda Ram Sahai, district Hoshiarpur on 5th & 6th December 1944.

xi) Conference at Khori Guru Ki, district Sheikhpura on 18th & 19th June 1945.

xii) Conference at Khanna Lubana on 21st & 22nd June 1945

Barkat Singh Anand, *Vihar Sudhar Conferences De Nizams and Upnizams*, Prem Sandesh Press, n.d. p.11 and Gulcharan Singh, "Vihar Sudhar", *Lobana Sewak*, Vol IX, April-June 1979, p.26. 26 ਅਪ੍ਰੈਲ 1945 ਨੂੰ ਲਹੌਰ ਵਿਖੇ "ਆਲ ਇੰਡੀਆ ਲੁਬਾਣਾ ਸਿੱਖ ਲੀਗ" ਨੇ ਮਤਾ ਨੰ. 2 ਪਾਸ ਕੀਤਾ। "ਪਾਸ ਹੋਇਆ : ਕਿ ਕੌਮ ਵਿਚ ਵਿਹਾਰ ਸੁਧਾਰ ਲਹਿਰ ਨੂੰ ਸੁਰਜੀਤ ਕੀਤੀ ਜਾਵੇ। "ਲੁਬਾਣਾ ਸਿੱਖਾਂ ਦੀ ਵਿਕੱਤਰਤਾ" ਪਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 1, 2 ਮਈ 1945, ਪੰਨਾ 1.

⁸⁵Barkat Singh Anand, *Vihar Sudhar Conferences De Nizams and Upnizams*, p 11-12. It was decided to publish books on the title of *Viah Virodh*, *Rasamtorh* and *Ghundwali* Harnam Singh, *Baba Makhan Shah Lubana*, p. 169.

⁸⁶ਪਿੰਡ, ਤਹਿਸੀਲ ਅਤੇ ਜਿਲਾ ਪੱਧਰ ਤੇ ਕਮੇਟੀਆਂ ਬਣਾਈਆਂ ਗਈਆਂ, ਜਿਹੜੀਆਂ ਕਿ ਆਪਣੇ ਲੋਕਾਂ ਵਿੱਚ ਪ੍ਰਚਾਰ ਕਰਨ ਤੇ ਨਵੀਆਂ ਚਲਾਈਆਂ ਰੀਤੀਆਂ ਤੇ ਚਲਣ ਲਈ ਪ੍ਰੇਰਨਾ ਕਰਨ।

: Major Sharam Singh, "Vihar Sudhar", *Lobana Sewak*, June 1975, pp. 22-23. ਜੋ ਨਿਯਮਾਂ ਦੀ ਉਲੰਘਨਾ ਕਰਦੇ ਉਹਨਾਂ ਦਾ ਬਰਾਦਰਾਨਾ ਬਾਈਕਾਟ ਕੀਤਾ ਜਾਂਦਾ ਤੇ ਜਾਂ ਪੰਜਾਹ ਰੁਪਏ ਤਕ ਨੀਯਤ ਕੀਤਾ ਡੰਨ ਲਾਯਾ ਜਾਂਦਾ।

: Barkat Singh Anand, *Vihar Sudhar Conferences De Nizams and Upnizams*, p.11.

⁸⁷ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਦਾ ਸਿੱਟਾ ਇਹ ਨਿਕਲਿਆ ਕਿ ਕੁਝਮਾਈ ਤੇ ਵਿਆਹ ਦੀਆਂ ਰਸਮਾਂ ਨੇ ਇੱਕ ਸਾਦਾ ਅਤੇ ਸਧਾਰਣ ਰੂਪ ਧਾਰ ਲਿਆ ਅਤੇ ਖਰਚ ਵੀ ਕਾਫੀ ਹੱਦ ਤੱਕ ਘਟ ਗਏ

Among the Sikh Lubanas, the customs were performed according to Sikhism. The strength of the marriage party and its duration were fixed. The marriage party could stay only for the night. *Anand karaj* ceremony was followed strictly.⁸⁸ In this way, marriage expenditure was considerably reduced.

On the basis of the above discussion, it can be inferred that at the outset of the British rule, many expensive, peculiar and time-consuming customs were prevalent among the Lubanas. Birth of a female and *karewa* were not much desired. The advancement of education, adoption of Sikhism, increasing interaction with other people and *vihar sudhar lehar* brought remarkable changes in the social customs of the Lubanas. The custom of exogamy and child marriages decreased considerably. *Dharam nata* marriages were preferred. The strength and stay of marriage party was decreased considerably. The decrease in expenses gave a sigh of relief.

: Gulcharan Singh, *Sant Prem Singh*, Manuscript, p 48

⁸⁸Harnam Singh, *Lubana Itihas*, pp.240-41. See also Gulcharan Singh, "Sant Prem Singh : A Social Reformer", p. 47. ਬਚਪਨ, ਵਿਆਹ ਸ਼ਾਦੀਆਂ ਤੇ ਮੌਤ ਸੰਸਕਾਰ ਬਿਲਕੁਲ ਗੁਰ ਮਰਿਆਦਾ ਅਨੁਸਾਰ ਨਿਬਧਿਤ ਹੋਏ ।

: Bhagat Singh, *Prem Sagar*, Manuscript, p. 303.

ਸ. ਦਰਬਾਰਾ ਸਿੰਘ ਚਕ ਨੰਬਰ 243 ਦੇ ਸਪੁੱਤਰ ਦਾ ਸ਼ੁਭ ਅਨੰਦ ਕਾਰਜ ਪੂਰਨ ਗੁਰਮਤ ਅਨੁਸਾਰ ਹੋਇਆ । ਸ੍ਰੀ ਮਾਨ ਸ. ਸੰਤ ਸਿੰਘ ਬਚਰਗਵਾਲ ਵਾਲਿਆਂ ਦੇ ਸਪੁੱਤਰ ਦਾ ਸ਼ੁਭ ਅਨੰਦ ਕਾਰਜ ਗੁਰ ਚੀਤੀ ਅਨੁਸਾਰ ਹੋਇਆ । ਸ. ਸੰਜਣ ਸਿੰਘ ਦੇ ਸਪੁੱਤਰ ਕਾਕਾ ਜੀਤ ਸਿੰਘ ਦਾ ਸ਼ੁਭ ਅਨੰਦ ਕਾਰਜ ਜਮੇਦਾਰ ਸੰਤ ਸਿੰਘ ਕੋਠਾ ਦੀ ਸਪੁੱਤਰੀ ਨਾਲ ਪੂਰਨ ਗੁਰਮਤ ਅਨੁਸਾਰ ਹੋਇਆ । ਹੋਲਦਾਰ ਕਰਮ ਸਿੰਘ ਜੀ ਮੁਲਤਾਨੀ ਕਿਲਾ ਸੂਰਾ ਸਿੰਘ ਦੇ ਸਪੁੱਤ ਦਾ ਸ਼ੁਭ ਅਨੰਦ ਕਾਰਜ ਸ. ਭਾਗ ਸਿੰਘ ਮਟਿਆਨਾ ਟਾਂਡਾ ਦੀ ਸਪੁੱਤਰੀ ਨਾਲ ਪੂਰਨ ਗੁਰ ਚੀਤੀ ਅਨੁਸਾਰ ਹੋਇਆ : "ਕੌਮੀ ਸਮਾਚਾਰ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 8, ਅੰਕ 50, 11 ਅਪ੍ਰੈਲ 1945, ਪੰਨਾ 19.

CHAPTER VI

RELIGIOUS BELIEFS AND PRACTICES

Religion may be defined as a belief binding the spiritual nature of man to a supernatural being. It involves a feeling of dependence and responsibility, together with the feelings and practices which naturally flow from such a belief. Religion is the reverent acknowledgement of a divine being. Religion includes worship whether it be external and formal or the reverence of the human spirit for the divine. Synonymous to religion are devotion, faith, godliness, holiness, pietism, worship, primarily filial duty and have its purest sense of loving, obedience and service to God as the heavenly father.

Religion provides a foundation for mores of society. Religious sanctions are sought for certain desirable pattern of behaviour to persist in society in the form of mores. In doing so, violation of the pattern of behaviour then becomes violation against the divine order. Thus, many taboos in various cultures have religious sanction.²

Belief is an acceptance of any received theology.³ Synonymous to belief are admission, assent, assurance, avowal, confidence, conviction, credence, credit,

¹FunksWangalls, *New Standard Dictionary of the English Language*, Vol. II, J.G. Ferguson p. 1064.

²J.P. Chitamber, *Introductory Rural Sociology A Synopsis of Concepts and Principles*, p 181.

³*The New oxford Illustrated Dictionary*, oxford University Press, 1976 (reprint), p. 136.

creed, opinion, reliance, trust, doctrine, faith, fancy and idea. Antonyms to belief are denial, disavowal, disbelief, dissent, distrust, doubt, misgiving, rejection, and unbelief.⁴ It is the act or process of accomplishing⁵

The religious beliefs and practices of the people of the world are varied and numerous. They exercise profound influence on the behaviour of individuals, groups and society.⁶ Generally speaking, the Lubanas were very superstitious and polytheistic. Some worshipped a deity, *sātī*, *mātādevī* and others believed in Ihas or genii of the wood and *pixies* of the water. They fully believed in magic and charms such as the efficacy of mysterious characters written on a scrap of paper.⁷ Generally, all had a string round the shoulders with a small silver box of hazel nut size. It enclosed in it, a superstitious writing by the priest. They placed them also on their animals for which they entertained a special affection like their children especially when they happened to be childless.⁸

In each village, a raised platform served as the *sthān* or temple or the *devī*. A hermit lived there. The women visited the sacred spot with some articles which they presented to the hermit and asked about the future.⁹

⁴Funk & Wagnall, *Standard Dictionary*, J.G. Ferguson Publishing Company, Chicago 1980, p. 128.

⁵Ibid. p. 990.

⁶J.B. Chitamber, *Introductory Rural Society : A Synopsis of Concepts and Principles*, p. 181.

⁷H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 8; Chet Singh, *Jiwan Giant Chet Singh*, MS, p. 39; Harcharan Singh, *Amar Jiwan*, MS, p. 17. Genii (in Arab stories) was spirit or goblin with strange powers : A.S. Hornby, *Oxford Learner's Dictionary of Current English*, Oxford University Press, Delhi 1974, p. 358.

⁸J. B. Tavernier, *Travels in India*, Vol. 1, 1977, p.34.

⁹H.A. Rose, *A Glossary of the Tribes and Castes of India and North-West Frontier Province*, Vol. III, p.8.

The serpent was worshipped on *gugga naumī*. The women took *churī* and *chapatis* and went to the hole of a serpent, where the *bhat* was present. The *churī* and *chapātis* were given to the *bhāt*. The cow's milk was poured into the hole. The hole which was called *guggā* or *bāmbiā* was a fixed place outside the village. The Datlas first worshipped the *guggā*. It was believed that the Datlas were the offspring of a serpent. It is interesting to note that in Kangra district only men worshipped the *nāg* on the *guggā naumī*. The ritual was the same, but *konga*, rice, *dhup* and flowers were offered. No *Chapātis* were given away. The worship of *gugga pīr* was very popular among them.¹¹ An idol in the form of a serpent, entwined about a staff of six or seven feet in height was worshipped by them. Each one went to make reverence to it. The girls turned round it three times. After all had passed, the priest took care of it.¹²

¹⁰DG Ludhiana and Malerkotla State 1904, p.64. The Datla section was believed to have descended from a snake and took precedence in worshipping the snake: *Report on the Census of India 1901*, Vol. XVII, Part I, p. 163; H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.8

¹¹DG Ludhiana and Malerkotla State 1904, p.64.

ਇਕ ਗੁੱਗਾ ਪੀਰ ਜੋਪੁਰ ਦੇ ਚੌਹਾਨ ਰਾਜਪੂਤ ਰਾਜੇ ਦਾ ਪੁੱਤਰ ਸੀ ਤੇ ਰਾਏ ਪਿਥੋਰਾ ਦੇ ਖਾਨਦਾਨ ਵਿੱਚੋਂ ਸੀ । ਇਹ ਕਸਬਾ ਗਰਦੋਰੋੜਾ ਇਲਾਕਾ ਬਾਗੜ ਰਿਆਸਤ ਬੀਕਾਨੇਰ ਵਿਚ ਗੁਰੂ ਗੋਰਖ ਨਾਥ ਦੇ ਵਰ ਨਾਲ ਸ਼੍ਰੀਮਤੀ ਬਾਛਲ ਦੀ ਕੁੱਖੋਂ ਪੈਦਾ ਹੋਇਆ ਸੀ । ਇਸਨੇ ਰਾਜ ਲਈ ਆਪਣੇ ਮਾਸੀ ਦੇ ਪੁੱਤਰਾਂ ਨਾਲ ਲੜਾਈ ਕਰਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਤਲ ਕਰ ਦਿੱਤਾ । ਇਸਤੋਂ ਬਾਅਦ ਇਹ ਆਪਣੀ ਮਾਤਾ ਦੀ ਨਰਾਜਗੀ ਤੋਂ ਭਰ ਕੇ ਮੱਖੀਪੁਰ ਦੋਰੋੜਾ ਵਿਚ ਧਰਤੀ ਦੇ ਅੰਦਰ ਸਮਾ ਗਿਆ । ਇਹ ਗੱਲ ਮਸ਼ਹੂਰ ਹੈ ਕਿ ਸੱਪਾਂ ਦਾ ਸਰਦਾਰ ਬਾਸਕ ਨਾਗ ਉਹਦੇ ਅਧੀਨ ਸੀ । ਇਸ ਲਈ ਆਮ ਲੋਕ ਉਸਦੇ ਹੁਕਮ ਵਿਚ ਚਲਦੇ ਸਨ । ਬਰਸਾਤ ਦੇ ਮੌਸਮ ਵਿਚ ਲੋਕ ਉਥੇ ਜਾ ਕੇ ਮੰਨਤਾਂ ਦੇਂਦੇ ਹਨ । ਪਿੰਡ ਪਿੰਡ ਵਿਚ ਗੁੱਗੇ ਦੀਆਂ ਮੜੀਆਂ ਬਣੀਆਂ ਹੋਈਆਂ ਹਨ । ਆਮ ਤੌਰ 'ਤੇ ਹਰ ਸਾਲ ਭਾਦੋਂ ਦੇ ਮਹੀਨੇ ਉਥੇ ਮੇਲਾ ਹੁੰਦਾ ਹੈ ਤੇ ਸੋਟੀ ਖੜੀ ਕਰਦੇ ਹਨ । ਕਮਿਆਰ, ਭੰਗੀ ਤੇ ਜੋਗੀ ਉਸਦੇ ਭਗਤ ਹਨ, ਜੋ ਚੜ੍ਹਾਵਾ ਲੈਂਦੇ ਹਨ ਤੇ ਉਸਦੇ ਹਾਲ ਦਾ ਰਾਗ ਗਾਉਂਦੇ ਹਨ : ਰਾਏ ਕਲੀ ਰਾਏ ਸਾਹਿਬ ਤੇ ਮੁਨਸ਼ੀ ਤੁਲਸੀ ਰਾਮ, ਪੰਜਾਬ ਦੀ ਸੈਰ, ਅਨੁਵਾਦਕ ਗਿਆਨੀ ਨਾਲ ਸਿੰਘ ਸੰਪਾਦਕ ਫੌਜਾ ਸਿੰਘ, ਪਬਲੀਕੇਸ਼ਨ ਬਿਊਰੋ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ 1988, ਪੰਨਾ 235-36.

¹²J.B. Tavernier, *Travels in India*, Vol. I, p 35.

The Lubanas believed in *satī* worship. The *satī* 's *sthān* was generally outside the village. A building was sometimes raised but generally the bare earth served the purpose. Milk given by cows and buffaloes dedicated to the *satī* was held sacred. They did not allow men of other castes even to touch it. The milk was coagulated and made into a whey in a separate vessal. After a week or fortnight the milk, *khīr* and loaves of bread cooked in *ghī* were carried to the temple of the *satī*. A number of young girls of the same household or of the same caste ate it. Before eating a portion was given to the imaginary *satī*. Afterwards, all present prostrated themselves, rubbed their foreheads on the sacred spot and offered up hearty prayers. If fortune thereafter smiled favourably on any family, they ascribed it to the *satī* 's kindness. If anyone suffered from bodily infirmity it was ascribed to her anger.¹³

At the *holī* festival, *holī devī* was worshipped. All males and females of the village reached the sacred spot. They piled up dried cotton plants, grass and Cowdung, Cakes. The heap was set on fire. The spectators stood around. The women with dishes full of pulse balls in their hands awaited the leader's order to throw them into the blazing fire. Then, they assumed a prostrate attitude before the spot sacred to the *devī holī* and returned home. They took with them a small quantity of ashes which they kept as pledge of the protection for the whole year.¹⁴

They worshipped *devīs* in a peculiar and superstitious manner. On the second or third day after the birth, the mother's room was plastered with cowdung. Seven to fourteen girls of the family or of the same tribe sat on the

¹³H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.7.

¹⁴*Ibid.*, .9.

plastered *spot* A widow drew lines of flour cutting the whole into several squares. Then she brought the prepared food. All assumed a prostrate position, offered prayers to the deity for the mother and the other members of the family. The women bowed their heads before the girls and rubbed their feet, treating them as goddesses. This was the practice of worshipping the *devī*.¹⁵

The worship of *shaheed* or martyr was prevalent among the Lubanas. The *smādhs* were raised in the memory of those Lubanas who had sacrificed their lives in the battlefields. The *got* people of the martyr used to go there for worship. At marriages, *muklāwā* or any other ceremony, it was obligatory to bow before that place. Under the effect of Sikhism, importance of such places for worship decreased.¹⁶

The Lubanas worshipped trees and animals. The *pipal* was considered a very sacred tree. The ceremonies of birth and marriage were considered incomplete without the *pipal* worship.¹⁷ They offered prayer to the *pipal* tree. The words of the prayer were 'O pipal tree, guard us against evils'.¹⁸ They used to repeat the same words in a very loud

¹⁵H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.5.

ਦਿਸ ਰਸਮ ਨੂੰ ਦੇਵੀ ਪੁਜਾ ਕਹਿੰਦੇ ਸਨ । ਲੜਕੀਆਂ ਨੂੰ ਕੰਜਕਾ ਕਹਿੰਦੇ ਹਨ ।

Ajit Singh Aulakh, "Lobana Kaum" ik Sabhaicharak Sarvekhani, p.16.

¹⁶*Ibid*, p.23. DG Gurdaspur 1914, p.42.

¹⁷In the case of male birth, the mother and child were taken on the ninth day after the birth to a pipal tree which was sprinkled with water and to which flowers rice and *Kongu* (red sandal) were offered. A thread of the *Janeo* was also wrapped round the stem. The grain and sugar distributed to those assembled : *DG Kangra 1904*, p 87 The Pipal was worshipped on the third day after the wedding with rites observed after a birth.

DG Kangra 1904, p. 87

¹⁸H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p.5

voice. "ਚੋ ਪੀਪਲ ਪੰਡ ਗਮਰੇ ਉਪਰ ਕਰ ਦਿਓ ਮਿਹਰ" Moreover, the Lubanas could take the greatest oath swearing by *pipal* tree. Cow was considered the sacred animal by the Lubanas. Before any ceremony, the related place was plastered with cowdung to purify it.¹⁹

The Lubanas believed in evil eye. On the birth of a child, the first thing to be done was to boil *aquam* in a brass vessel. It was thrown outside the house. It was considered good for the health of the child and removed the effects of the evil eye.²⁰

The Lubanas professed to wear *janeo*. They were very particular about it.²¹ In Ludhiana district, the *janeo* was assumed at marriage but taken off after the *phera* and hung on a *pipal* tree. On that occasion, a feast was given to the *got*'s people. In Kangra district, use of it was dying out among those who were unable to afford the cost of the rite.²² *Janeo* ceremony was performed under a *pipal* tree by the *parohit*.²³

Animal sacrifice was very familiar among the Lubanas. He-goat were killed on all the ceremonies and festivals like the birth of a male, marriage, *karewa* and *holt* festival.²⁴ The Sikhs abstained from the flesh of animals slaughtered

¹⁹Ajit Singh Aulakh, "Lobana Kaum : Ik Sabhuacharak Sarvekhan", pp. 19 & 22.

²⁰H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p 5. DG Gurdaspur 1914, p 61

²¹DG Hoshiarpur 1904, p. 61; DG Kangra 1901, p 87

²²H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p 5

²³Ajit Singh Aulakh, "Lobana Kaum : Ik Sabhuacharak Sarvekhan", pp. 19

²⁴On the birth of a male birth, he-goat was killed for the brotherhood. H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p 5. On the fifth day, a he-goat was killed with a sword by the boy's father. All feasted on the flesh. Ajit Singh Aulakh, "Lobana Kaum : Ik Sabhuacharak Sarvekhan", pp. 21 At widow's remarriage, a he-goat was killed to feast the brotherhood : DG Kangra 1904, p 87.

in the Muhammadan manner as they considered it *harām*. They exclaimed '*wah guru, wah guru*' deprecating any illusion to such a subject. In the Kangra district, both *jhatkā* and *halāl* flesh was eaten. The Lubanas who were the *sewaks* of *Lakhdātā* never ate *jhatkā*. Offerings were made to that *pir* for the safety of cattle at the spring and autumn harvests. His priest was the *bharāī*. He got no *churmā* until he had prayed to the *pir* to protect his *sewak*. It was his duty to sacrifice animals in the *halāl* form.²⁵

The *parohit* played an important role in socio-religious life of the Lubanas. The date of marriage was fixed by *parohit*. At widow's remarriage, the couple were made to perform some religious ceremonies by the *parohit*.²⁶

The Lubanas in small numbers embraced Sikhism at the time of Guru Nanak Dev.²⁷ Their number constantly increased under the Sikh Gurus, Banda Bahadur and Maharaja Ranjit Singh.²⁸ At the outset of the British rule in the Punjab, majority of the Lubanas were the Hindus.²⁹ Their number was more than the Sikh Lubanas.³⁰ In 1921,

²⁵H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p 4. Lakhdātā was an epithet of Sakhi Sarwar. A Jukes, *Western Punjab & English Dictionary*, Language department Punjab, Patiala 1961 (reprint-first published in 1900, p. 270

²⁶DG Kangra 1904, p. 87

²⁷Bhai Santokh Singh, *Gur Pratap Suraj Granth*, Vol X, p 704; Giani Gian Singh, *Shri Guru Panth Parkash*, p 1135, Giani Gian Singh, *Tawarikh Guru Khalsa*, Part I, p. 970; Rattan Singh Bhangu, *Prachin Panth Prakash*, p. 83

²⁸Kesar Singh Chibbar, *Bansawalinama Dasan Patshian Ka* (ed. S.S Kohli), pp.170-71 and B.J. Hasrat, *Life and Times of Ranjit Singh*, p.390 Kulwant Singh Virk, "Sikh Ki Karn", *Daily Ajit*, 10 March, 1986, Giani Chet Singh, *Gur Sagar De Suche Moti*, Locat Printing Press, Amritsar, pp. 189-91.

²⁹Edward Balfour, *Encyclopaedia Asiatica, Comprising Indian sub-continent Eastern and Southern Asia*, p 863, M A Sherring, *Hindu Tribes and Castes*, p.69; *Dictionary of the Panjabi Language*, p 418. *The Lubana a tribe Chiefly Hindu*; DG Gujranwala 1883-84, p.6

³⁰In 1881, among the Lubanas 69.34 percent were the Hindus, 27.57 percent Sikhs and only 3.09 percent were Mohammandans. Denzil Ibbetson, *Panjab Castes*, p 255.

the Sikh Lubanas were 77.51 per cent, Mohammadan 7.21 per cent and Hindu Lubanas 15.28 per cent of the total Lubanas. The number of Sikh Lubanas increased due to the absorption of Hindu Lubanas. Thus, they overwhelmingly became the followers of Sikhism.³¹

No doubt, the factors like the influence of Singh Sabha movement, enlistment of *keshādhārī* Lubanas in the army, simplicity of Sikhism, hypergamy and changed instructions in the census of 1911 increased the number of Sikh Lubanas.³² The planned efforts of Sant Prem Singh on the mass level through *amrit prachār lehar* were mainly responsible for great increase in the number of the Sikh Lubanas.³³ Sant Prem Singh was pre-eminently a religious minded person and a priest.

He was the spiritual leader of the Lubanas and was greatly respected in the Sikh community. He commanded a great influence over his followers by virtue of his strength of character.³⁴ He was the head of Dera Murala Sahib situated in tahsil Kharian of Gujrat district. The *derā* had a *jathā* of five devoted and dedicated persons for amrit

³¹L. Middleton and S.M. Jacobs, *Report on the Census of India 1921*, Vol. XV, Part II, p.231.

³²Chet Singh, *Jiwan Giant Chet Singh*, MS, p.26; *Report on the Census of India 1901*, Vol. XVII, Part I, p. 300; Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part II, pp. 438-39, Major A.E. Barstow, *The Sikhs : An Ethnology*, p. 181; Satish Sabharwal, *Mobile Man : Limit to Social Change in Urban Life*, p.8.

³³Gulcharan Singh, "Sant Prem Singh : A Social Reformer", pp. 44-46. See also, Harnam Singh, *Lubana Itihas*, pp. 236-42 & 44.

³⁴*Punjab Legislative Assembly Debates*, speech of Gopi Chand Bhargava on 28th February 1951. He was doing his utmost for the uplift not only of his followers but also of his constituents : *Punjab Legislative Assembly Debates*, Speeches of S. Kapoor Singh and S. Ujjal Singh on 28th February 1951: *The Tribune*, 6 June 1950, p.1.

sanchar. This establishment did a very commendable work for *amrit prachār*.³⁶

It is important to note that a good number of the Lubanas were *munna* Sikhs, the followers of Guru Nanak Dev.³⁷ In order to preach Sikhism, an *amrit prachār* movement was started under the guidance of Sant Prem Singh in Gujrat district in 1914. Under his inspiration all Lubanas residing in Peroshah, Bhakrewali, Kwankh, Bajurgwal, Khori Duna Singh, Tanda Mota, Killa Sura Singh, Budhan and Hatka Villages were baptised.³⁸ After Gujrat district, the Lubanas of Gujranwala district took *pahul* with great devotion in 1915. Collection was started in these villages to construct new *gurudwaras*.³⁹

Sant Prem Singh with his *jatha* reached in Sheikhpura district. The programme for *amrit sanchar* had already been announced in various villages of the Lubanas.⁴⁰ A considerable portion of the Lubana community lived in the

³⁵Partap Singh, *Pakistani Ghallughara*, p 42 *Index to Punjab Government Gazette For the Half-Year ending 30th June 1937*, Punjab Government Printing, Lahore 1938, p. 19 and Harcharn Singh, *Amar Jiwan*, p.18.

³⁷Denzil Ibbetson, *Panjab Castes*, p. 255. ਮੋਨ ਜੇ ਪਾਹੁਲ ਨਹੀਂ ਲੈਂਦੇ, ਪਰ ਗੁਰੂ ਮੰਨਦੇ ਹਨ । ਵਾਲ ਮੁਨਾਂਦੇ ਹਨ । ਇਨ੍ਹੀ ਦਿਨੀ ਪਿੰਡਾ ਵਿਚ ਟਾਂਵੇ ਟਾਂਵੇ ਕੋਸਾਧਾਰੀ ਸਿੱਖ ਹੋਇਆ ਕਰਦੇ ਸਨ । ਬਹੁਤੇ ਲੋਕ ਸਹਿਜਧਾਰੀ ਹੁੰਦੇ ਸਨ : ਰਾਏ ਕਲੀ ਰਾਏ ਸਾਹਿਬ ਤੇ ਮੁਨਸ਼ੀ ਤੁਲਸੀ ਰਾਮ, ਪੰਜਾਬ ਦੀ ਸੈਰ, ਪੰਨਾ 11.

· Bhagat Singh, *Prem Sandesh*, p.266.

³⁸: ਆਪ ਜੀ ਨੇ ਦਿਲ ਅੰਦਰ ਇਹ ਪੱਕਾ ਖਿਆਲ ਬਣਾ ਲਿਆ ਸੀ ਕਿ ਲੁਬਾਣਾ ਬਰਾਦਰੀ ਦੇ ਜਿਥੇ ਜਿਥੇ ਪਿੰਡ ਹਨ, ਉਥੇ ਪੁੱਜ ਕੇ ਸਭ ਤੋਂ ਪਹਿਲੇ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ ਜਾਵੇ, ਅੰਮ੍ਰਿਤ ਛਕਾ ਕੇ ਤਿਆਰ ਬਰ ਤਿਆਰ ਕੀਤਾ ਜਾਵੇ । ਸਮਾਜਿਕ ਬੁਰਾਈਆ ਤੇ ਹੋਰ ਮਨਮਤਾ ਨੂੰ ਦੂਰ ਕੀਤਾ ਜਾਵੇ ।

Giani Chet Singh, *Gur Sagar De Suche Moti*, Locat Printing Press, Amritsar 1993, p.53-60.

³⁹ਇਨ੍ਹਾਂ ਪਿੰਡਾ ਵਿਚ ਬੜੇ ਜ਼ੋਰ ਨਾਲ ਅੰਮ੍ਰਿਤ ਪ੍ਰਚਾਰ ਕਰਕੇ ਭੁਲੇ ਹੋਏ ਲੋਕਾਂ ਨੂੰ ਸਿੱਖੀ ਮਾਰਗ ਵਿਚ ਲਿਆਂਦਾ । ਆਪ ਜੀ ਦਾ ਬਚਨ ਭੀ ਲੋਕ ਬੜੇ ਸਤਿਕਾਰ ਨਾਲ ਮੰਨਦੇ ਸਨ :

Giani Chet Singh, *Gur Sagar De Suche Moti*, p 60 See also, Gulcharan Singh, *Sant Prem Singh*, MS, p.16

⁴⁰Giani Chet Singh, *Gur Sagar De Suche Moti*, p 61

Sheikhupura district.⁴¹ The Lubanas of this district initially hesitated to get *pahul*. Sant Prem Singh threatened them not to touch their food and water. They agreed to get *pahul* with devotion and reverence.⁴² Sant Sangat Singh preached Sikhism in Muzaffargarh district. Due to his inspiration, the Lubanas of this district got *pahul*.⁴³

Many greedy and misguiding persons indulged in contrivances. They were fully equipped with iron tongs and curved long poles. They had raised platforms in their homes. Many superstitious and ignorant people usually went there and bowed before the raised platforms. Sant Prem Singh and his companions went to those places and demolished the platforms. They removed those tongs and curved long poles.⁴⁴

Under the programmes of *amrit sanchar lehar*, collections were made to construct *gurudwaras* in all the Lubanas villages. The *granthis* were appointed. It is clear from the fact that an important *diwan* was held in Tanda Ram Sahai in Hoshiarpur district on 5th and 6th December 1944. In that *diwan*, a resolution No. 1 was passed to

⁴¹In 1921, the number of the Lubanas in Sheikhupura district was 8,963; L. Middleton, *Report on the Census of India 1921*, Vol. XV, Part II, p. 231.

⁴²ਜਿਲ੍ਹਾ ਸ਼ੇਖਪੁਰਾ ਦੇ ਬੋਲੇ ਦੇ ਪਿੰਡਾਂ ਵਿਚ ਭੀ ਕਲਗੀਧਰ ਵਸੇਸ ਪਿਤਾ ਜੀ ਦੀ ਸਿੱਖੀ ਦਾ ਵਿਕਾਸ ਤਰ੍ਹਾਂ ਭੰਕਾ ਵਜਾ ਦਿੱਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੀ ਸਿੱਖ ਜਗਤ ਵਿਚ ਕਾਫੀ ਮਸ਼ਹੂਰੀ ਹੋ ਗਈ।
Giani Chet Singh, *Gur Sagar De Suche Mohi*, p. 61

⁴³ਕੋਟ ਆਫ਼ ਜਿਲਾ ਮੁਜ਼ਫ਼ਰਗੜ੍ਹ : ਇਥੋਂ ਵੀ ਦੀਵਾਨ ਸਤ ਸਗਤ ਸਿੰਘ ਜੀ ਦੀ ਪ੍ਰੇਰਨਾ ਨਾਲ ਹੀ ਕੀਤਾ ਗਿਆ। ਇਸ ਦਿਲਾਕੇ ਵਿਚ ਲੁਥਾਣਿਆ ਦੀ ਵਧੀਕ ਵਸੇ ਹੋ। ਪਰ ਪਿਆਰ ਸਤ ਸਗਤ ਸਿੰਘ ਜੀ ਵੀ ਇਸ ਦਿਲਾਕੇ ਨਾਲ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਪਿਆਰ ਕਰਦੇ ਹਨ, ਇਹ ਲੋਕਾਂ ਦੇ ਸਿਰ ਤੇ ਕੰਧ ਤਾਂ ਪਰ ਉਹ ਕਕਾਰਾ ਦੀ ਰਹਿਤ ਮਰਯਾਦਾ ਰੱਖਣ ਤੋਂ ਚੁੱਕੇ ਹਨ। ਸਤਾ ਜੀ ਪ੍ਰੇਰਨਾ ਨਾਲ ਸਗਤਾ ਵਿਚ ਅੰਮ੍ਰਿਤ ਪ੍ਰਚਾਰ ਕੀਤਾ ਗਿਆ ਜਿਸਨੇ 75 ਪਰੰਮੀ ਤਿਆਰ ਬਰਤਿਆਰ ਹੋ ਗਏ ਤੇ ਅੰਮ੍ਰਿਤ ਛਕ ਕੇ ਸਿੰਘ ਸੱਜੇ। ਤਾਰਾ ਸਿੰਘ, "ਚੀਫ ਖਾਲਸਾ ਦੀਵਾਨ ਵਲੋਂ ਗੁਰਮਤ ਪ੍ਰਚਾਰ".

The Khalsa Samachar, 12th August 1937, p. 10

⁴⁴ਉਹਨਾਂ ਦਿਨਾਂ ਵਿਚ ਡੋਲੀਆਂ ਖਿਡਾਉਣ ਵਾਲਿਆਂ ਦਾ ਬਹੁਤ ਜੋਰ ਸੀ। ਸਤਾ ਨੇ ਇਸਦਾ ਪੂਰਾ ਵਿਰੋਧ ਕੀਤਾ ਤੇ ਉਹਨਾਂ ਦਾ ਸਾਰਾ ਸਮਾਨ ਇਕੱਠਾ ਕਰਕੇ ਮੁਰਾਨੇ ਲੈ ਗਏ।

: Harcharan Singh, *Amar Juwan*, MS, p. 17

appoint well educated granthis in the gurudwaras⁴⁵ In addition to their daily routine the granthi had to impart religious and moral education to the children. In a very short time, almost every Sikh Lubana village possessed a *gurdwārā*⁴⁶ In big villages, there were two or more than two *gurdwārās*. The *Guru Granth Sahib* became the only object of their worship. On special occasions, *akhand path* was performed.⁴⁷

Baptised Lubanas began to follow the code of conduct or *rahit*. It gave them a different identity. Under the influence of Sikhism, they gave up the use of various intoxicants. The use of *huqqā* and *naswār* was totally prohibited.⁴⁸ The prohibition of intoxicants among the Sikh

⁴⁵ਸੰਤਾਂ ਨੇ ਕਈ ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਸੇਵਾ ਕਰਵਾਈ ਹੈ : ਗਿਆਨੀ ਸ਼ੇਰ ਸਿੰਘ ਅਮ੍ਰਿਤ ਜੀਵਨ. ਜਗ੍ਹਾ ਜਗ੍ਹਾ ਤੇ ਹਰ ਪਿੰਡ ਕਸਬੇ ਵਿਚ ਗੁਰਦੁਆਰੇ ਬਣਾ ਕੇ ਚੰਗੇ ਗ੍ਰੰਥੀਆਂ ਦੀ ਸੇਵਾ ਲਈ ਜਾਣੀ ਚਾਹੀਦੀ ਹੈ । 5-6 ਦਸੰਬਰ 1944 ਨੂੰ ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ : ਮਤਾ ਨੰਬਰ 1. "ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਪੜ੍ਹੇ ਲਿਖੇ ਗ੍ਰੰਥੀ ਰੱਖੇ ਜਾਣਾ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼. ਜਿਲਦ 6. ਅੰਕ 39. 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2.

⁴⁶ਹਰ ਜਗ੍ਹਾ ਜਿਥੇ ਵੀ ਸੰਤ ਜੀ ਪ੍ਰਚਾਰ ਕਰਨ ਲਈ ਜਾਂਦੇ ਗੁਰਦਵਾਰਾ ਤਿਆਰ ਕਰਕੇ ਗ੍ਰੰਥੀ ਨੂੰ ਤਿਆਰ ਬਰ ਤਿਆਰ ਕਰਕੇ ਪਿੰਡ ਦੇ ਬੱਚਿਆਂ ਲਈ ਧਾਰਮਿਕ ਪੜ੍ਹਾਈ ਸ਼ੁਰੂ ਕਰਾਉਣੀ. ਪਿੰਡ ਵਿਚ ਅਗਰ ਪ੍ਰਾਇਮਰੀ ਸਕੂਲ ਨਹੀਂ ਤਾਂ ਗੁਰਦੁਆਰੇ ਵਿਚ ਖਾਲਸਾ ਸਕੂਲ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦੇ ਸਨ । ਇਹ ਨਿਯਮ ਬੜਾ ਸਖਤ ਰੱਖਿਆ ਸੀ ਕਿ ਸਕੂਲ ਜਾਂ ਗੁਰਦੁਆਰੇ ਦੇ ਪ੍ਰਬੰਧਕ ਗ੍ਰੰਥੀ ਪੰਜ ਬਾਣੀਆਂ ਦੇ ਨਿਤ-ਨੇਮੀ ਹੋਵਣ, ਪੰਜ ਬਜਰ ਕਰਹਿਤਾਂ ਤੋਂ ਬਚ ਕੇ ਰਹਿਣ । ਗ੍ਰੰਥੀ ਨੂੰ ਸਾਫ਼ ਕਹਿ ਦਿੱਤਾ. ਕਿ ਤੁਸੀਂ ਸਾਡੇ ਪੁਜਨੀਕ ਗੁਰੂ ਦੇ ਵਜ਼ੀਰ ਹੋ :

: Bhagat Singh, *Prem Sagar*, p.199

⁴⁷ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ (ਨਗਰ) ਵਿਚ ਦੋ ਸਾਨਦਾਰ ਗੁਰਦੁਆਰੇ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿਚ ਪੰਥ ਦੇ ਆਸ਼ੇ ਅਨੁਸਾਰ ਕੰਮ ਹੋ ਰਿਹਾ ਹੈ "ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਜਿਲਾ ਹੁਸ਼ਿਆਰਪੁਰ ਤਰੱਕੀ ਦੀਆਂ ਪੋਤੀਆਂ ਪੁਰ". ਪ੍ਰੇਮ ਸੰਦੇਸ਼. ਜਿਲਦ 6. ਅੰਕ ਨੰਬਰ 39. ਪੰਨਾ 2.

. Khushwant Singh, *The Sikhs*, Lustre Pvt Ltd, Calcutta, 1984, p.21. See Also, Khushwant Singh, *A History of the Sikhs 1469-1839*, Vol I, Oxford University Press, London 1963, p.308.

⁴⁸Bhagat Singh, *Prem Sandesh*, p 200

ਚੋਲੀਆ, ਘੰਗਰੇ ਵਾਲੇ ਭੰਡੇ ਵੇਸ ਹਟਾਏ.

ਹੁੱਕੇ ਤੇ ਨਸਵਾਰਾ ਸਭਨਾ ਤਾਈ ਛਡਾਏ ।

ਖੰਡੇਵਾਲੀ ਪਾਹੁਲ ਪਲਾ ਕੇ ਸਿੰਘ ਸਰਦਾਰ ਸਜਾਏ ।

Barkat Singh Anand, *Chanan Munare*, Prem Sandesh Press, n.p., n d., p 26

Lubanas was one of the secrets of their efficiency.⁴⁹ The meghs and other untouchables living in the villages of the Lubana Sikhs were baptised, it raised their social status. Afterwards, they were permitted to draw water from the Lubana wells. They were also allowed to worship in the *gurdwārā*.⁵⁰

On account of the valuable services rendered by Sant Prem Singh to Sikhism, he was nominated as a member of *parchār* sub-committee of the Chief Khalsa Diwan on 30th May 1920. His name was also recommended for membership of Chief Khalsa Diwan. He became the member of Chief Khalsa Diwan on April 13, 1922. He took keen interest in the religious and educational programmes of the Chief Khalsa Diwan.⁵¹

The Lubanas under the leadership of Sant Prem Singh took active part in the Gurudwara reform movement to free the *gurudwārās* from the control of *mahants*.⁵² He himself led a *jatha* to free the main Gurudwara of village Tanda in Gujrat district from the control of the Udasis.⁵³

⁴⁹ M S. Randhawa, *Out of the Ashes*, p 45

⁵⁰ ਲੁਬਾਨੇ ਸਿੱਖਾਂ ਤੋਂ ਦਿਲਾਵਾ. ਹਜਾਰਾਂ ਅਛੂਤਾਂ, ਮੱਘਾਂ ਨੂੰ ਅਮ੍ਰਿਤ ਪਾਨ ਕਰਵਾ ਕੇ ਪੰਗਤ ਅੰਭੇ ਕੀਤਾ । ਖੂਹਾਂ ਵਿਚੋਂ ਪਾਣੀ ਭਰਨ ਦੀ ਖੁਲ੍ਹ ਕਰਵਾ ਦਿੱਤੀ ।

: Bhagat Singh, *Prem Sandesh*, p 267; Garcharan Singh, *Amar Jiwan*, MS, p.53; Gulcharan Singh, "The Lubanas", *Quarterly* p 54

⁵¹ ਕਾਰਜ ਸਾਧਕ ਕਮੇਟੀ ਦੀ ਇੱਕਤਾ 30 ਮਈ 1920 ਨੂੰ ਵਾਪਹਿਰ ਦੇ ਬਾਰਾ ਵਜੇ ਦਫਤਰ ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ ਜੀ ਵਿਚ ਹੋਈ । ਲੜੀ ਨੰ. 5 ਭਾਈ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮਹੰਤ ਮੁਹਾਲੇ ਵਾਲਿਆਂ ਨੂੰ ਪ੍ਰਚਾਰ ਸਬ-ਕਮੇਟੀ ਦਾ ਮੰਬਰ ਬਣਾਉਣ ਲਈ ਭਾਈ ਕਰਤਾਰ ਸਿੰਘ ਜੀ ਉਪਦੇਸ਼ਕ ਵੀ ਰਿਠੀ ਪੱਸ ਹੋ ਕੇ ਆਗਿਆ ਹੋਈ ਕਿ ਮਹੰਤ ਜੀ ਸਬ-ਕਮੇਟੀ ਦੇ ਮੰਬਰ ਬਾਪੇ ਜਾਣ ਤੇ ਨਾਲੇ ਦੀਵਾਨ ਦੇ ਮੰਬਰ ਬਣਾਏ ਜਾਣ ਲਈ ਜਨਰਲ ਕਮੇਟੀ ਪਾਸ ਸਫਾਰਸ਼ ਕੀਤੀ ਜਾਵੇ : ਚੰਡ ਖਾਲਸਾ ਦੀਵਾਨ ਦੀ ਕਾਰਜ ਸਾਧਕ ਕਮੇਟੀ ਅਤੇ ਜਨਰਲ ਕਮੇਟੀ ਦੀਆਂ ਮੀਟਿੰਗਾਂ ਦੀ ਕਾਰਵਾਈ ਦਾ ਰਜਿਸਟਰ 1920-25, ਪੰਨੇ 265, 370.

⁵² Gulcharan Singh, *Jiwan Sant Prem Singh Ji (Murala)*, pp. 49-54; Giani Chet Singh, *Gur Sagar De Suche Moti*, p.108; Harcharan Singh, *Amar Jiwan*, MS, p.29.

⁵³ Harcharan Singh, *Amar Jiwan*, p.29.

Moreover, he denoted a lot of money for marble work in the Golden Temple in 1924 ⁵⁴

To see the religious interest of the community, Shiromani Akali Dal allotted a ticket of Shiromani Gurudwara Parbandhak Committee to Sant Prem Singh from Gujrat constituency. He was very influential. He was repeatedly elected as a member of Shiromani Gurudwara Parbandhak Committee from Gujrat constituency in 1926, 1930, 1933, 1936, 1939 and 1944. He was unanimously elected as the member of executive committee of S.G.P.C. on November 26, 1937. He regularly attended the meetings of Shiromani Gurudwara Parbandhak Committee ⁵⁵ On 28 November, 1937, Sant Prem Singh was taken as a member of sub-committee of five members to examine and gave suggestions about the proposed design of the building of Takhat Sri Patna Sahib in Bihar. ⁵⁶ Sant Prem Singh was assigned an important duty to baptise the *vanjārās* living in different parts of India. ⁵⁷ He with his companions travelled in different parts of India. He also attended a very important Lubana-Wanjara conference in Bhusawal near Aligarh organised by S. Sadhu Singh Bhaura in 1926. That conference was attended by the Lubanas and *wanjaras* of Pilibhit, Calcutta, Bombay, Indore and Central provinces. Sant Prem Singh inspired them to embrace Sikhism. ⁵⁸

⁵⁴ੴ ਇਸ ਪਖ ਕੀ ਸੇਵਾ ਕਰਾਈ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਨਿਵਾਸੀ ਗੁਰਦੁਵਾਰਾ ਮੁਹਾਲਾ ਜਿਲਾ ਗੁਜਰਾਤ ਮਾਰਫਤ ਜਲੇ ਸਬ ਕਮੇਟੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਜੀ ਜੂਨ ਸੰਨ 1924.

Marble tablet on the southern side of the Golden Temple, Amritsar.

⁵⁵Shamsher Singh Ashok, *Shiromani Gurudwara Parbandhak Committee Da Panjah Sala Itihas (1926-76)*, pp 24, 71, 99, 152, 161

⁵⁶*Ibid*, pp.161-62.

⁵⁷ਵਣਜਾਰਾ ਜਾਤੀ ਨੂੰ ਸਿੱਖ ਧਰਮ ਨਾਲ ਜੋੜਨ ਲਈ ਵੱਖਰਾ ਪ੍ਰਬੰਧ ਕੀਤਾ ਗਿਆ । ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਹਾਲਾ ਜਦੋਂ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਬਣੇ ਗਏ । ਇਹ ਉਨ੍ਹਾਂ ਨੂੰ ਸਪੁਰਦ ਕੀਤਾ ਗਿਆ ।

Daily Ajit, September 9, 1994

⁵⁸Giani Chet Singh, *Gur Sagar De Suche Moti*, pp 105-06

Another great conference of Rajput *vanjārā* was organised at Aligarh on 5th January 1945 under the presidentship of Sant Prem Singh. Propaganda for the spread of Sikhism was made.⁵⁹ Sant Prem Singh remained the member of Shiromani Gurdwara Parbandak Committee upto his death in 1950. Besides, Sant Prem Singh, Sardar Sher Singh of Kot Pindidas was elected from Shahdara constituency of Sheikhpura district in 1926. Sardar Gehna Singh Lubana of Nangal Sadhan in Sheikhpura district was elected in 1933. Sardar Makhan Singh of village Fatehrehan in Sheikhpura district was elected in 1939. Thus, the importance of the Sikh Lubanas greatly increased.⁶⁰

The Lubanas celebrated the *gurpurbs* of Sri Guru Nanak Dev and Guru Gobind Singh with full devotion and reverence in Dera Murala Sahib and in their local *gurudwārās*. Martyrdom days of Guru Arjun Dev and Guru Tegh Bahadur were also celebrated.⁶¹ A good number of them visited Nanakana Sahib on the birth anniversary of Guru Nanak Dev. It was decided to construct a *bunga* at Nankana Sahib in 1915 for their temporary shelter. Sardar Bahadur Gopal Singh, S. Suchet Singh supedposh resident of Chak No. 476, S. Surjan Singh of Chak No. 441, district Lyallpur and *zaildār* Sunder Singh of Chak No. 88, district Multan took keen interest in the collection. Half acre land was purchased from Mahant Tirath Singh. A portion of it, was completed in a very short time. Bhai Narayan Singh,

⁵⁹ਉਸ ਪਾਸੇ (ਅਲੀਗੜ) ਲੁਥਾਣਾ ਕੌਮ ਵਿਚ ਅਮ੍ਰਿਤ ਪ੍ਰਚਾਰ ਕਰਨਾ ਬਾਬਾ ਜੀ ਨੇ ਸਭ ਤੋਂ ਜ਼ਰੂਰੀ ਸਮਝਿਆ ਪ੍ਰੋਮ ਸੰਦੇਸ, ਜਿਲਦ 7, ਅੰਕ 25, ਪੰਨਾ 11. ਅਕਤੂਬਰ 17, 1945.

⁶⁰Shamsher Singh Ashok, *Shiromani Gurudwara Parbandak Committee Da Panjah Sala Itihas (1926-76)*. pp. 99, 152 & 180

⁶¹ਲੁਥਾਣਾ ਸਿੱਖ ਐਸੋਸੀਏਸ਼ਨ ਪਿਛਲੇ ਅੱਠ ਸਾਲ ਤੋਂ ਲਾਹੌਰ ਦਾ ਸ਼ਹੀਦੀ ਗੁਰਪੁਰਬ ਮਨਾ ਰਹੀ ਹੈ। ਇਸ ਐਸੋਸੀਏਸ਼ਨ ਦਾ ਮਨੋਰਥ ਹੀ ਕੇਵਲ ਸ਼ਹੀਦੀ ਗੁਰਪੁਰਬ ਮਨਾਣ ਦਾ ਸੀ ਅਤੇ ਇਹ ਕੇਵਲ ਇਸੇ ਨਿਸ਼ਚਿਤ ਪ੍ਰੋਗਰਾਮ ਲਈ ਸਾਜੀ ਗਈ ਸੀ : "ਕੌਮੀ ਸਮਾਚਾਰ". ਪ੍ਰੋਮ ਸੰਦੇਸ, ਜਿਲਦ 7, ਅੰਕ 1, 2 ਮਈ 1945. ਪੰਨਾ 1.

a resident of village Tanda, district Gujrat was appointed a *granthi*.⁶² In 1916, at the *gurupurb* of Guru Nanak Dev, Sant Prem Singh was invited to Nankana Sahib. he was requested to complete the remaining portion of *bungā* under his supervision. On appeal of Sant Prem Singh, the Lubana sepoys serving in the army contributed a lot of money for it. The work of construction was speeded up and was completed in 1918.⁶³

Another bunga was constructed at Baba Bakala in Amritsar district. Giani Harcharn Singh, a resident of Nangal Lubana requested Sant Prem Singh in 1924 to come and hold *vihar sudhar* conference. It is evident from the following poem by Giani Harcharn Singh :

ਜਿਵੇ ਕੱਲਰ ਮਨੋਰ ਨੂੰ ਤਾਰਿਆ ਦੇ,
ਤਿਵੇ ਵਿਡ ਦੁਆਬੇ ਦੇ ਆ ਬਾਬਾ ।
ਵਿਚ ਬਾਬੇ ਬਕਾਲੇ ਦੇ ਬਣੇ ਬੁੰਗਾ ।
ਇਹ ਅਰਜ ਮੈਂ ਦਿਆਂ, ਸੁਣਾ ਬਾਬਾ ।

On the request of the Lubanas of the *doābā*, Sant Prem Singh reached Baba Bakala in 1925. It was decided

⁶²ਲੁਬਾਣਾ ਬਰਾਦਰੀ ਦੀ ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਦੇ ਨੇੜੇ ਬਹੁਤ ਆਬਾਦੀ ਸੀ । ਜਿਲ੍ਹਾ ਗੁਜਰਾਵਾਲਾ, ਸ਼ੇਖਪੁਰਾ, ਲਾਇਲਪੁਰ ਇਨ੍ਹਾਂ ਜਿਲਿਆਂ ਵਿਚ ਲੁਬਾਣੀ ਬਰਾਦਰੀ ਦੀਆਂ ਸੰਗਤਾਂ ਹੁਮ ਹੁਮਾ ਕੇ ਇਸ ਪੁਰਬ ਦੇ ਪੁਜਦੀਆਂ ਸਨ । ਪਰ ਇਨ੍ਹਾਂ ਦੇ ਠਹਿਰਣ ਦਾ ਕੋਈ ਵੱਖਰਾ ਟਿਕਾਣਾ ਨਹੀਂ ਸੀ ।

Giani Chet Singh, *Gur Sagar De Suche Moti*, pp 63-64, Harcharan Singh, Amar Jiwan, MS, p 20 The *bunga* was a habitation. It was a costly building erected by the *sardars* around the tank of the gurudwara for temporary shelter. *Dictionary of the Punjabi Language*, p 34 ਬੁੰਗਾ ਸੰਗਯਾ-ਰਹਿਣ ਦੀ ਥਾਂ : ਇਸਤੇ ਬੰਗਰ ਅਕਾਲ ਬੁੰਗਾ, ਸ਼ਹੀਦ ਬੁੰਗਾ ਆਦਿ ਸਬਦ ਬਣੇ ਹਨ । ਉਹ ਥਾਂ ਜਿਥੇ ਰੁਪਯਾ ਆਦਿ ਸਮਾਨ ਰਖਿਆ ਜਾਵੇ ।

: Bhai Kahan Singh, *Gurushabad Ratnakar Mahan Kosh*, p.880
ਸੰਤਾਂ ਨੇ ਹੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਬਾਬੇ ਬਕਾਲੇ ਬੁੰਗੇ ਬਣਾਏ: ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ. *ਅਮ੍ਰਿਤ ਜੀਵਨ*. ਪੰਨਾ 258.

⁶³ਇਸ ਬੁੰਗੇ ਦੀ ਸੇਵਾ ਲਈ ਫੌਜੀ ਸਿੰਘਾਂ ਨੇ ਬੜੇ ਖੁਲ੍ਹੇ ਦਿਨ ਨਾਲ ਮਾਇਆ ਭੇਜੀ

Giani Chet Singh, *Gur Sagar De Suche Moti*, p 65

to construct a *bunga*. Collection was started for the *bunga*. On 23 March, 1927, land was purchased from S. Jawala Singh. Sant Prem Singh laid the foundation stone in May, 1927. Lubanas living in Gurdaspur contributed a lot for the *bunga*. Another *bunga* was constructed there by Sardar Bahadur Gopal Singh.⁶⁴ The Lubanas had another *bungā* at Tarn Taran.⁶⁵

In 1942, Sant Prem Singh was amongst the five Saints who laid the foundation stone of the *Bāoli* Sahib of Gurudwara Hatt Sahib at Sultanpur Lodhi in Kapurthala State.⁶⁶

⁶⁴ਬਾਬੇ ਬਕਾਲੇ ਦੇ ਬੁੰਗੇ ਲਈ ਤਿੰਨ ਕਨਾਲ 14 ਮਰਲੇ ਜਮੀਨ ਖਸਰਾ ਨੰ 2218, ਖਾਤਾ 887, ਸ. ਜਵਾਲਾ ਸਿੰਘ, ਬਾਬਾ ਬਕਾਲਾ ਕੋਲੋਂ 2500/-ਰੁਪਏ ਵਿਚ ਖਰੀਦੀ ਗਈ। ਇਸਦੀ ਰਜਿਸਟਰੀ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮਾਰਫਤ, ਕਮੇਟੀ ਮੱਖਣ ਸਾਹੀ ਕੌਮ ਲੁਥਾਣਾ ਦੇ ਨਾਮ 23 ਮਾਰਚ 1927 ਨੂੰ ਹੋਈ।

: Gulcharan Singh, *Jiwanī Sant Prem Singh Ji (Murala)*, p. 38

⁶⁵ਬੁੰਗਾ ਲੁਥਾਣਿਆ ਦਾ : ਇਹ ਬੁੰਗਾ ਜੋ ਲੁਥਾਣਾ ਜਾਤੀ ਦੇ ਸਿੰਘਾਂ ਦੀ ਮਲਕੀਅਤ ਹੈ ਤੇ ਉਹਨਾਂ ਦੇ ਜਤਨਾਂ ਨਾਲ ਹੀ ਬਣਿਆ ਹੈ”

“Tarn Tarn Ank” *Phulwarhi*, Vol. 9, No. 6, 1932 See also, Shamsheer Singh Ashok, *Shri Durbar Sahib, Tarn Tarn*, Gurudwara Printing Press, Amritsar 1991, p. 16

⁶⁶The inscription at *baoli* Sahib contained the following words :

ਕਰ ਇਸਨਾਨ ਸਿਮਰ ਪ੍ਰਭ ਅਪੁਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ।

ਬਾਉਲੀ ਸਾਹਿਬ ਦੀ ਠੀਹ

ਹੇਠ ਲਿਖੇ ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਨੇ ਰੱਖੀ ਅਤੇ 325 ਰੁਪਏ ਭੇਟਾ ਕੀਤੇ ।

ਸੰਤ ਬਾਬਾ ਭਾਗ ਸਿੰਘ ਜੀ ਦਮਦਮਾ ਸਾਹਿਬ ਠੱਟਾ

ਸੰਤ ਜਗਤ ਸਿੰਘ ਜੀ ਦਮਦਮਾ ਸਾਹਿਬ ਠੱਟਾ

ਜਥੇਦਾਰ ਅੱਛਰ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ

ਸੰਤ ਜਵਾਲਾ ਸਿੰਘ ਜੀ ਹਰਖੇਵਾਲ

ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਰਾਲਾ

ਚੋਤ 10 ਸੰ. 1999 ਬਿਕਰਮੀ
ਦਾਸ ਮੰਨੋਜਰ ਦਿਨਚਾਰਜ ਗੁਰਦੁਆਰਾ
ਹਠ ਸੁਲਤਾਨਪੁਰ ਲੋਦੀ

See also Gulcharn Singh, *Jiwanī Sant Prem Singh Ji (Murala)*, p.38.

In 1944, the Sikh Gurudwara Amendment Bill was presented in the Punjab Legislative Assembly. The bill was referred to a select committee, consisting of 27 members. Sant Prem Singh was one of them.⁶⁷ The religious issues like the theft of *Siri Guru Granth Sahib* from *gurudwārā* in the village Agroa, tehsil Phalia, district Gujrat and setting fire to the *gurudwārā* of village Dhok Nawan Lok, district Gujrat were raised by Sant Prem Singh in the Punjab Legislative Assembly on 20th July, 1937.⁶⁸

The Lubanas had made an important place for themselves in Sikhism. They were appointed head *granthīs* of important *gurudwārās*. Giani Chet Singh, for example, was a head *granthī* in Singh Sabha Gurdwara in Gujranwala in 1936.⁶⁹ S. Buta Singh was appointed an assistant manager of Gurudwara Nankana Sahib due to his services rendered during the Akali movement.⁷⁰

The Lubanas sacrificed their lives for protecting the *gurudwārās* in 1947. For instance, at Gurudwara Dera Sahib in Lahore seven Sikhs sacrificed their lives while ten were injured Bhag Singh Lubana of Awan village in Sheikhpura district was prominent among them. At Gurudwara Chamba Sahib in Lahore, Bhai Gurmukh Singh of Tanda in Gujrat district, Faqir Singh of Nangal Bhucher in Sheikhpura and Gurmukh Singh of the same district sacrificed their lives. In the same way, at Gurudwara Mujang Cheevi Padshahi in Lahore, many Lobana Sikhs sacrificed their lives while protecting the *gurudwārā*. Sardar Sukha Singh of Sadhwan, Mela Singh

⁶⁷Punjab Legislative Assembly Debates, 6th March, 1944, p 814.

⁶⁸Punjab Legislative Assembly Debates, 20th July 1937, Vol I, No. 25, p 1733.

⁶⁹Pratap Singh, *Pakistani Ghalughara*, p 293 See also, Chet Singh, *Jiwan Giani Chet Singh*, MS, p.48

⁷⁰S.Mool Singh, "Nankana Sahib Massacre of the Sikhs *The Spokesman Weekly*. Baisakh November 1975, p.40.

of Sadh, Balwant Singh and Santokh Singh were the most important among them.⁷¹

The advancement of Sikhism and literacy had a very reformative effects on the Lubanas.⁷² Most of their former superstitions, beliefs and practices gradually disappeared. Caste distinction, use of intoxicants, belief in various devis, evil eye, spirits of the wood, fairies of the water, idol worship, wearing of *Janeo* moved them less on the eve of independence. The worship of pipal which was an integral part of their religious life disappeared all together. Worship of shaheed was no more among them. Moreover, the importance of *parohits*, *bhats* and hermits in the religious life of the Lubanas decreased considerably. Their place was taken by the *granthis*, *bhāis*, *rāgis*, *upadeshaks* and *saints*. The Guru Granth Sahib became the only object of their worship. Their belief in spiritual beings changed from polytheism to monotheism.⁷³

Practice of *daswandh* had become very familiar among the Lubanas.⁷⁴ It is important to note that on the arrival of Banda Bahadur in the Punjab, they had thousands of rupees of *daswandh*. Recognising him as a genuine

⁷¹Pratap Singh, *Pakistani Ghalughara*, pp 293-95.

⁷²L.Middleton, *Report on the Census of India 1921*, Vol. XV, Part II, p 231; Report on the Census of India 1921, Vol. XV, Part I, p.293. See also, Harnam Singh, *Jiwan Baba Makhan Shah Lubana*, p 31

⁷³Harnam Singh, *Jiwan Baba Makhan Shah Lubana*, p.31; Harcharan Singh, *Amar Juwan*, MS, p.53; Bhagat Singh, *Prem Sandesh*, p.267; Gulcharn Singh, "The Lobana", p 55

⁷⁴ਇਹ ਲੋਕੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਨਾ ਤੇ ਦਸਵੰਧ ਕੱਢੇ ਬਗੈਰ ਆਪਣੀ ਕਮਾਈ ਨੂੰ ਹੱਥ ਨਹੀਂ ਲਾਉਂਦੇ । ਇਨ੍ਹਾਂ ਪੰਸਿਆ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਨਾਂ ਤੇ ਮਨੁੱਖ ਜਾਤੀ ਦੀ ਭਲਾਈ ਖਾਤਰ ਖਰਚ ਕਰਦੇ ਹਨ: ਜਸਵਿੰਦਰ ਸਿੰਘ ਦਾਖਾ, ਸਿੱਖੀ ਦੇ ਅਨੁਆਈ, "ਸਿਕਲੀਗਰ, ਮੋਹਤਰ ਤੇ ਵਣਜਾਰੇ", ਅਜੀਤ, ਅਕਤੂਬਰ 24, 1985. ਉਹ ਸਾਲ ਦੇ ਸਾਲ ਦਸਵੰਧ ਪੇਸ਼ ਕਰਨ ਲਈ ਗੁਰੂ ਜੀ ਦੇ ਹਜ਼ੂਰ ਜ਼ਰੂਰ ਆਂਦੇ ਸਨ ਭਾਵੇਂ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਤਨੀ ਦੂਰ ਤੋਂ ਕਿਉਂ ਨਾ ਆਣਾ ਪਵੇ: ਹਰਨਾਮ ਸਿੰਘ, ਬਾਬਾ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣਾ, ਪੰਨਾ 26.

representative of Guru Gobind Singh, they immediately handed over the amount to him.⁷⁵

The social status of the tribe rose with change in occupations. Changes in religious beliefs and practices also contributed towards change for the better. The conversion to Sikhism was a step towards upward mobility.

To sum up, the remarkable changes occurred in the religious beliefs and practices of the Lubanas. At the outset of the British rule in the Punjab, they were superstitious and polytheistic. By 1947, their former beliefs in spiritual beings changed from polytheism to monotheism. Moreover, advancement of literacy facilitated a lot to develop rational thinking among them.

⁷⁵ਰਤਨ ਸਿੰਘ ਭੰਗੂ, ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼ (ਸੰਪਾਦਕ ਭਾਈ ਵੀਰ ਸਿੰਘ) ਮੈਨੇਜਰ ਖਾਲਸਾ ਸਮਾਚਾਰ, ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ 1982 (ਪੰਜਵੀ ਵਾਰ), ਪੰਨਾ 83.

8692ਜਬ ਅਰਦਾਸਾ ਸਿੰਘਨ ਕੀਨਾ ਦੋ ਇਕ ਪਹਿਰ ਬਿਤਾਏ ।

ਤਬ ਲੋ ਟਾਡਾ ਉਤਰੀਉ ਤਹਿ ਆ ਸਿਖ ਨਵਾਇਉ ਕੇਰਾ ।

ਹੁਤੋ ਰੁਪਯਾ ਪੰਜ ਸੋ ਉਨ ਪੈ ਗੁਰੂ ਕੇ ਦਸਵੰਧ ਕੇਰਾ

ਅਰਪ ਦਇਉ ਉਨ ਬੰਦੇ ਤਾਈ ਗੁਰੂ ਜਾਨ ਤੇ ਸਾਰਾ :

ਗਿਆਨੀ ਗਿਆਨੀ ਸਿੰਘ, ਸ੍ਰੀ ਗੁਰੂ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਸਾਹਿਬ, ਪੰਨਾ 359.

CHAPTER VII

CULTURAL AWAKENING

The cultural awakening consists of awareness or realization of modification of social institutions, ideas, ceremonies, values and sub-divisions of culture like language, arts, beliefs, dresses, and other meaningful symbols produced through human interaction.¹ It also involves an improvement of mind, manners, etc., by education and training²

At the outset of the British rule, Lubana culture had many distinct and peculiar characteristics.³ Their dress, hair style, ornaments, games and dialect easily distinguished them from the others. The social evils like the use of intoxicants, untouchability, *purdāh* and illiteracy were prevalent among them. Intoxicants were used both by the male and female Lubanas. *Huqqā*, for instance, was

¹*Encyclopaedia Britannica*, Vol 16, Chicago 1974 (reprint), p. 920 See also *International Encyclopaedia of Social Sciences* (ed David L. Sills), Vol. 14, p 366

²*The New Oxford Illustrated Dictionary*, Oxford University Press, Bay Book Pvt. Ltd 1980 (reprint) Vol I, p 409.

³W Crooke, *The Tribes and Castes of the North-Western India*, Vol. I, p 165

ਉਸ ਸਮੇਂ ਲੁਬਾਣਿਆਂ ਵਿਚ ਪੁਰਾਣਾ ਲਿਬਾਸ ਤੇ ਭੈਂਡੀ ਰਹਿਣੀ, ਪੁਰਾਣੀ ਬੋਲੀ, ਚੋਲੀਆ, ਵੱਡੇ ਵੱਡੇ ਘੱਗਰੇ ਤੇ ਚੁੱਕੇ ਪ੍ਰਚਲਤ ਸਨ । ਲੋਕ ਬਹੁਤੇ ਅਨਪੜ੍ਹ ਸਨ ।

Harcharn Singh, *Amar Jiwan*, P 18 , Ajit Singh Aulakh, "Lubana Kaum " Ik Sabhiacharak Sarvekhan", p 16 and *Akali Patrika*, 3 12.1970.

popular among the males and *naswār* among the females.⁴

The Lubanas also believed in caste distinction. They looked down upon the Chuhra, Chamars and Meghs. The Lubanas considered them untouchables and did not allow them to draw water from Lubana wells and religious places.⁵ In some districts, they also considered Mahatams utterly inferior to themselves.⁶

In the beginning of the present century, the Lubana community under the guidance of Sant Prem Singh took up the task of social reforms. The dalits in the Lubana villages were baptised. Their social status was raised. Afterwards, they were permitted by the Lubanas to draw water from their wells, to join worship and take *langar*.⁷

⁴Munshi Amin Chand, *A History of Sialkot District* (tr Charles A. Roe), p. 34; Harnam Singh, *Jiwan Baba Makhan Shah Lubana*, p. 169; Chet Singh, *Jiwan Giani Chet Singh*, p. 39; Bhagat Singh, *Prem Sagar*, p. 268 and Barkat Singh (ed.), *Chanan Munare*, Prem Sandesh Publishers, Begowal, n.d., p. 26. See also Captain Mackenzie, *Report on the Settlement of Goojerat District 1861*, p. 38.

⁵Munshi Amin Chand, *A History of Sialkot District* (tr Charles A. Rao), p. 34; Chuhra-Sweepers and scavengers, untouchables, holding the lowest position in social scale. Chamar-tanners and leather workers Megh-low untouchable caste who worked as weavers, field labours and grass-cutters. *Report on the Census of India, 1911*, Vol. XIV, Part I, pp. 444-76. See also Gulcharan Singh, "The Lobanas", *Quarterly Review of Historical Studies*, Vol. XIX, 1979, p. 55.

⁶Denzil Ibbetson, *Punjab Castes*, p. 203. Mahtams were partly vagrants and hunters and partly agriculturists: *Report on the Census of India 1911*, Vol. XIV, Part I, pp. 444-45.

⁷ਲੁਥਾਣਾ ਸਿੱਖਾਂ ਤੋਂ ਦਿਲਾਵਾ ਕਈ ਅਖੌਤੀ ਨੀਵੀਆਂ ਜਾਤੀਆਂ ਵਾਲਿਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾ ਸਿੰਘ ਸਜਾਇਆ ਗਿਆ। ਉਨ੍ਹਾਂ ਨੂੰ ਲੁਥਾਣਾ ਸਿੱਖ ਆਪਣੇ ਖੂਹ ਤੋਂ ਪਾਣੀ ਨਹੀਂ ਦਿੰਦੇ ਸਨ। ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਨੇ ਇਹਨਾਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾ, ਸਿੱਖ ਸਜਾਅ ਬਾਕੀ ਸਿੱਖਾਂ ਦੇ ਬਰਾਬਰ ਨੂੰ ਆਦਾ ਅਤੇ ਇਹਨਾਂ ਉਪਰ ਲੱਗੀਆਂ ਸਾਰੀਆਂ ਬੰਦਸ਼ਾਂ ਦੂਰ ਕਰ ਦਿੱਤੀਆਂ ਗਈਆਂ :

Gulcharan Singh, *Jiwan Sant Prem Singh Ji (Murala)*, p. 15. He devoted a considerable part of his life towards the noble task of eradication of social evils. *Punjab Legislative Assembly Debates*, Speech of S. Kartar Singh on 28th February 1951.

On 11th, 12th, and 13th April 1936, a Sarb Hind Shiromani Sikh Prachar conference for *achhut udhar* was organised in Amritsar. Sant Prem Singh was one of the Chief organisers of this conference. Dr B. R. Ambedkar, especially attended the conference. It was decided to establish Sarb Hind Sikh Mission for the welfare of the *dalits*. Sant Prem Singh, on behalf of the Lubana community donated five thousand rupees for this noble cause. In fact, Sant Prem Singh was a representative of the backward classes for whose uplift he did valuable work.⁸

The Lubanas had a peculiar type of dress.⁹ The women wore bright, embroidered and quilted bodices (*choli*) and ornamented jackets. Some wore a sort of horn made of wood in their hair, over which the sheet (*chādar*) was draped in a graceful fashion.¹⁰ Bulky *ghagrā* and tight *choli* formed the special dress of the females. the *ghagrā* hitched up when the women walked.¹¹ A cloth worn by females was bound five or six times like a petticoat three or four-one above the others, from the waist down-wards from upward,

੮ਸਰਬ ਹਿੰਦ ਸ਼੍ਰੋਮਣੀ ਸਿੱਖ ਪ੍ਰਚਾਰ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਸ਼੍ਰੀਮਾਨ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਰਾਲਾ ਨੂੰ ਸਟੇਜ ਤੇ ਸਤਿਕਾਰ ਨਾਲ ਬਠਾਇਆ ਗਿਆ । ਸਰਬ ਹਿੰਦ ਸਿੱਖ ਮਿਸ਼ਨ ਲਈ 5000/- ਪੰਜ ਹਜ਼ਾਰ ਰੁਪਏ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਸੁਰਾਲੇ ਵਾਲੇ ਨੇ ਦਿੱਤੇ :

Khalsa Samachar, 16th April 1936

⁹W. Crooke, *The Tribes and Castes of the North-Western India*, Vol. I, p. 165, E. Thurston, *Castes and Tribes of the Southern India*, p. 211 The scarf thrown over the head, and hanging behind, concealed the high comb which was universally used to confine the hair tied in a knot J. Forbes Watson and John William Kaye, *The People of India*, B.R. Publishing Corporation, Delhi 1987 (reprint-first published in 1868), Vol. 8.

¹⁰W. Crooke, *The Tribes and Castes of the North-Western India*, Vol. I, p. 165.

¹¹Bhagat Singh, *Prem Sandesh*, p. 267; Chet Singh, Jiwan Giani Chet Singh, p. 47, Gulcharn Singh, "Sant Prem Singh : A Social Reformer", *Lobana Sewak*, Vol. IV, April-June 1979, p. 47; Harcharn Singh Amar Jiwan, p. 18; p. 18; *DG Sialkot 1920*, p. 49

¹²J.F. Tavernier, *Travels in India*, Vol. I, pp. 34-35



(1868 A.D.)
A* Lubana Woman



(1868 A.D.)
Men of Lubana Community

they tattooed their skin with flowers, which they coloured with juice of roots, in such a manner that it seemed as their skin was flowered with fabric.¹² The male Lubanas put on a loose waist cloth of cotton with a sheet or scarf, thrown over their shoulders. In winter, they wore a quilted tunic or jacket.¹³

Numerous ornaments were popular among the Lubanas. Important ones were a nose ornament, a silver pendant and perfusion of silver, brass and lead rings ¹⁴ The *gokhuru*, *tīlī*, *laung*, *churiān*, *bugtian*, *jhumke*, *kainthā*, *chhāntan* and *tavitarīān* were also adorned,¹⁵ The ivory bangles covered the arm from wrist to elbow, and from elbow to shoulder, increased in size as they ascend.¹⁶ Anklets of ivory or bone were also worn by the married women. It was removed on the death of the husband.¹⁷ It was important to note that in shape and design, the

¹³J Forbes Watson and John William Kaye, *The People of India*, Vol 5

¹⁴W Crooke, *The Tribes and Castes of the North-Western India*, Vol I, pp 164-65, J.H Hutton, *Castes in India*, Oxford University Press, London 1968 (reprint) p 19 See also, E Thurston, *Castes and Tribes of the Southern India*, p 211

¹⁵ਤੀਲੀ ਲੋਗ, ਪ੍ਰਵਟੇ, ਗੋਖਰੂ, ਚੂੜੀਆ, ਮੁੰਦਰੀਆ, ਢੋਡੀਆ ਵਾਲੇ ਕਨ ਭਨੌੜੇ, ਨਬ ਬਹੁਤ ਟਾਢਾ, ਪੈਰਾਂ ਵਿਚ ਸਾਟਾ ਤੋੜੇ ਹਮੇਲ, ਬੁਗਤੀਆ ਹਾਰ, ਮੁਰਕੀਆ, ਤਮਕੀ ਡੰਡੀ । ਸਿਰਫੁਲ ਤਵੀਤਤੀਆ, ਗਜਰੇ ਅਤੇ ਗਲ ਗਾਨੀ ਆਦਿ ਬੇਅੰਤ ਪ੍ਰਕਾਰ ਦੇ ਗਹਿਣੇ ਜੋ ਸਿਰ ਤੋ ਪੈਰਾਂ ਤਕ ਸਰੀਰ ਇਨ੍ਹਾਂ ਵਿਚ ਨਪਿਆ ਰਹੇ ਉਹ ਵੀ ਸਾਰਾ ਚਾਦੀ ਦਾ : Bhagat Singh, Prem Sagar, p 198 *Gokhru* or *kangan* were heavy gold or silver bracelets worn around the arm in the order named the *churi* being uppermost. *Tili*, a small nose ornament, it was made of gold or silver *Laung*, a large button shaped ornament for the nose *Churrian*, were arm rings of different shapes while *bugtian*, *kaintha* and *tavitraian* were worn as necklace *Jhumke* and *kante* were ear rings *Kantha* and *har* were neclaces made of gold, adorned around the beck, *Chhantant* known as *sangle*, were made of silver and worn around ankels Chet Singh, Jiwan Giani Chet Singh, p 47, Harcharn Singh, Amar Jiwan, p 52 and DG Sialkot 1920, pp. 62-63

¹⁶J Porbes Watson and John William Kaye, *The People of India : A Series of Photographic Illustrations*, Vol 8, Photo No. 420

¹⁷W. Crooke, *The Tribes and Castes of the North-Western India*, Vol I, p. 165.

Lubana ornaments were quite different from the gold and silver used by other communities in the Punjab ¹⁸

The style of hair-dressing was different for the married and the unmarried women. In the case of unmarried women, hair were tied in a knot at the top of the head. Married women fastened hair in a like manner with a brass button, and heavy pendant was fastened to the hair. The latter was an essential sign of marriage and its absence was a sign of widowhood. ¹⁹

Women had enough domestic freedom ²⁰ They had an important role in socio-religious ceremonies of the Lubanas. They actively participated in all their festivals ²¹ Moreover, the women with free gait, wearing richly embroidered robes and abundant jewellery were noted for good looks. ²²

Good physique of the Lubanas showed their balanced diet. ²³ The Lubanas were mainly non-vegetarians. Meat of he-goat was commonly used at almost all ceremonies relating to birth, marriage and *karewa* and on all festivals. ²⁴ As, they mainly lived in bet area, they hunted

¹⁸H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol III, p 8

¹⁹W. Crooke, *The Tribes and Castes of the North-Western India*, Vol I, pp. 164-65

²⁰W. Crooke, *Races of Northern India*, Cosmo Publications, Delhi 1973, p 118

²¹H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol III, p 5-9.

²²W. Crooke, *Races of Northern India*, Cosmo Publications, Delhi 1973, p 118; W. Crooke, *The Native Races of The British Empire*, Archibald Constable and company Ltd, London 1907, p 117.

²³The Lubana is a large, well-built, shrewd, through rather heavy looking man : Captain Mackenzie, *Report on the Settlement of the Goojerat District 1861*, p. 38.

²⁴H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol III, pp 7, 9, DG Kangra 1904, p. 87

wild pigs, rabbits, *lares*, *tittars*, *margabis*, etc.²⁵ Rice, wheat, *maize*, *khīr*, *karāh*, vermicelli and jhol formed a part of their diet. Milk, butter, *ghī* and buttermilk were also an important part of their diet. Pulses, vegetables, and fruits were also used.²⁶

The *bhangrā*, wrestling and music occupied prime importance among the means of amusement. The Lubanas were very fond of *bhangrā* and were expert in it. They danced till late hours in the night without fatigue and exhaustion.²⁷ They danced and sang on their festivals.²⁸ The marriage party generally included dancers. In Kangra district, the marriage party danced in bride's house.²⁹

Wrestling shows were very popular. On the festivals, famous wrestlers displayed their strength.³⁰ The Sikh Lubanas were very fond of hunting. Moreover, they had

²⁵The *Panjabī Dictionary*, p. 645; Harinder Singh, *Nangal Lubana (19756-88) Study of Socio-Economic Change*, p. 71

²⁶H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, pp. 5-9. They used to store the items of daily use for the whole year. This is evident from the song in Lubana as follow:

Kanak bhari, chaul bhariya

Sakari bhari, khand bari

wheat stored, rice stored, unrefined sugar stored and sugar stored
DG Hoshiarpur 1904, p. 42. In the *khadir maize* is a favourite food with the Arains and Lubanas. Nur Mohammad, *Assessment Report on the ex-Sharapur portion of the Shahdara tahsil Sheikhupura District 1926*, p. 14.

²⁷In the plains, it is the Lubana Sikhs, who have preserved the tradition of *bhangra*. *Bhangra* is a dance of vigorous people, which is marked with exuberance of spirits and display of elemental energy, M. S. Randhawa, *Out of the Ashes*, pp. 60 & 200.

²⁸H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, p. 9.

²⁹DG Kangra 1904, p. 87.

Ajit Singh Aulakh, "Lubana Kaum - Ik Sabhiacharak Sarvekhan", p. 22.

³⁰H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, p. 9.

great love for poetry and music. Even some of their small boys composed poems which they recited with great zeal and emotion.³¹ Their children generally played with various toys, looking glass, antimony, lead needle and gulel.³²

The Lubanas played many games and sports like *lun miani*, *kabaddi*, *gullidandā*, wrestling and *khidu khundi*.³³ *Lun miani*, a popular game of the Lubanas, related to their salt-carrying occupation. With the change of occupation from carrying to agriculture, this game became less popular.³⁴ In the educational institutions, hockey and football were mainly played. The teams of hockey and

³¹M S Randhawa, *Out of the Ashes*, p. 60; Panjabi Dictionary, p. 645
 31 ਮਾਰਚ 1945 ਸਵੇਰ ਦੇ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਬਾਬਕਵਾਲ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੇ 'ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ' ਅਤੇ 'ਸਰਸਾ ਭੀ ਤੂੰ ਧੀਰੋ ਧੀਰੋ ਜਾ' ਵਾਲੀਆਂ ਦੇ ਨਿਹਾਇਤ ਸਾਨਦਾਰ ਕਵਿਤਾਵਾਂ ਸ਼ੁਰੀਲੀ ਆਵਾਜ਼ ਵਿਚ ਸੁਣਾਈਆ : "ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਬਾਬਕਵਾਲ" ਦੇ ਸਲਾਨਾ ਦੀਵਾਨ ਦੀ ਕਾਰਵਾਈ", ਪ੍ਰੇਮ ਸੰਦੇਸ, ਜਿਲਦ 6, ਅੰਕ 49, 4 ਅਪ੍ਰੈਲ 1945, ਪੰਨਾ 12.

³²DG Hoshiarpur 1904, p. 42.

³³Gulcharan Singh, *Makhan Shah Lubana*, pp. 119-20. *Gullidanda*, a game with a stick and a pindle, which they stroke, or prisoner's base, in which men sometimes joined - DG Lahore 1883-84, p. 49; Harinder Singh, *Nangal Lubana. Study of Socio-Economic Change*, p. 72

³⁴For *lun-miani*, a play-ground was prepared by drawing squares on the ground. At its centre, was kept a heap of soil which represented common salt. A boy would stand as a watchman by the side of this heap of common salt. He was surrounded by many other boys indicating thieves. No player was allowed to go out of the outer big square or cross the inner small squares. This was considered to be foul and such player was expelled from the game. Every thief boy tried his best to steal away the salt and the watchman not to let them do so. So, anyone of the thieves proceeded towards the heap of salt with an intention to steal it. The watchman chased him away. On seeing this, other boys came near the heap through the passages. The watchman came back and these thief boys returned. This went on. If the watchman was able to touch a thief boy with his hand, he was considered 'dead' and expelled from the game. If so, doing all the thief boys died, the game was the watchman's. If so doing all the thief boys were able to take away and the salt by portions, watchman was defeated. The boy carrying salt had to go out of the big square through the exit door only for which he had first to cross a square and it was considered a hindrance in the way. After this the watchman was changed and game resumed : Gulcharan Singh, *Makhan Shah Lubana*, pp. 119-20.

football took part in tournaments organised by the state government. Show matches were also played between the school players and ex-servicemen.³⁵ Thus under the process of modernisation, their old games were replaced by sophisticated games like hockey and football.³⁶

The Lubanas had their own peculiar dialect called Lubanki or Lubani after the name of the tribe.³⁷ Others could not understand it. It was not a pure language. It was a distinct dialect formed of an admixture of many languages.³⁸ The business of carrying trade involved a lot of travels. Their dialect picked up a number of words from various languages. It was mixed up with local words and idioms to a greater extent with the vernacular of the area in which the speaker dwelt.³⁹ The amount of the mixture varied greatly. It probably depended on the personal equation of the speaker.⁴⁰ In Lubanki, the words *gauri* was used for a cow, *chhora* for a son, *bhut* for a devil *bhau* for a brother, *daura* for a hole and *makno* for fine.⁴¹

The Lubanki of the Punjab was based on the

³⁵Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)* p. 29.

³⁶Harinder Singh, *Nangal Lubana (1956-88) Study of Socio-Economic Change*, p. 72

³⁷H.A. Rose, *Report on the Census of India 1901*, Vol. XVIII, Part I, p. 288, Labanki is the dialect on the Lubana traders and carriers, Denzil Charles Jelf Ibbetson, *Report on the Census of the Panjab 1881*, Vol. I, p. 167

ਲੁਬਾਣਿਆ ਦੀ ਅਪਣੀ ਹੀ ਇੱਕ ਵੱਖਰੀ ਬੋਲੀ ਸੀ ।

³⁸Chet Singh, *Jiwan Gian Chet Singh*, p. 30; J. Forbes Watson and John William Kaye, *The People of India*, p. 8, *DG Kangra 1924-25*, p. 149; *DG Hoshiarpur 1904*, p. 38; *Linguistic Survey of India 1891*, Vol. IX, Part III, p. 260.

³⁹Their (Lubanas) operations covered such a wide extent of country that it is not to be wondered at that they should have a peculiar form of speech, which is doubtless intelligible to the whole class. Denzil Charles Jelf Ibbetson, *Report on the Census of the Panjab 1881*, Vol. I, p. 167; Gulcharn Singh, "The Lobanas", *Quarterly Review of Historical Studies*, Vol. XIV, 1979-80, p. 53

⁴⁰*Linguistic Survey of India*, Vol. IX, Part III, p. 260.

⁴¹*DG Hoshiarpur 1904*, p. 42; *Linguistic Survey of India*, Vol. IX, Part III, pp. 316-20

Rajasthani. Its original form was rather the Bagri of north-west Rajputana, than the half Marwarī, half Gujrati which had been observed in the central provinces. One of the typical peculiarities of Bagri was that the initial/k/of the genitive post-position-changed to (g), so that 'ko' became 'go'. The dative post-position 'ku' became 'gu' the ablative post-position 'ti' became 'di' the past tense of the verb substantive 'to' became 'do' and similarly the illative conjunction 'to' then became 'do'. We even find the word 'paharao' (cloth) Changed to bharao'.⁴²

The declension of nouns followed the usual northwestern Rajasthani forms. The nominative of strong masculine 'a' based ends in /a/ not /e/. Thus, 'ghoro' (a horse) has oblique form 'ghora'. There was the usual locative in /e/as in ghora. The agent case, however/took the post-position 'ne' and was regularly employed before the past tense of transitive verbs. The usual post-positions were dative-accusative 'kho', 'gu', 'ge' locative of the genitive, *ko* (borrowed from Hindostani) 'ne' a Gujarati form, 'nu' Punjabi.⁴³

Sometimes, 're' is used as a sign of the agent case in 'un-re dino' (he gave) 'jin-re' (by whom). the genitive post-positions end in /e/ when agreeing with a noun in the locative, as in 're-waste' (for this). In one case we have 'ne' the locative of the Gujrati genitive suffix 'no', viz. in 'chillarne kare' (with the husks). 'Rā' is used as the sign of the accusative in *je-rā sur khāve-dā* (what the swine was eating). The vocative particle is 're' when addressing men and 'ri' when addressing women. The oblique plural sometimes ends in an 'an', as in Rajasthani. Hence 'akhan-ma' (in eyes) and 'godan-mā' (on the feet),⁴⁴

⁴²DG Kangra 1924-25, p 149.

⁴³Linguistic Survey of India, Vol. IX, Part III, p. 297.

⁴⁴LoC, Cit.

The Lubanki dialect was well-known in the province.⁴⁵ Large number of the Lubanas conversed in this dialect.⁴⁶ It is important to note that a large number of words of the Lubanki dialect are found in *Guru Granth Sahib*, *Prachin Panth Prakash*, *Panth Parkash*, *Suraj Parkash*, *Mehma Parkash* and the like. For example, 'tu bharo thankār merā', 'Ih jag tāgo sut ko bhāi', 'Min pāk phānkio ar katio randh kio bahu bani', 'Sant jana ka chhora tis charnī lag' and 'phuto and a bharam kā manaih bhaio pargās'.⁴⁷

With the permanent settlement of the Lubanas, the process of cultural change started among them.⁴⁸ Most of the Lubanas began to speak dialect of the tract in which they had been domiciled. Lubanki dialect did not have any use in the modern system of education and administration. The Lubanas, who joined military and civil services gave up the use of Lubanki. Their migration to urban centres

⁴⁵Report on the Census of India 1911, d Vol XIV, p 362

⁴⁶The following table clearly shows the number of Lubanki speakers in the Punjab in 1891 .

<i>District / States of the Punjab</i>	<i>Number of Lubanki speakers</i>
Gujrat	7,440
Lahore	6,908
Sialkot	2,500
Gurdaspur	2,500
Kapurthala	1,700
Hoshiarpur	975
Muzaffargarh	436
Kangra	410

Linguistic Survey of India 1891, Vol IX, Part II, p 258

⁴⁷Gulcharn Singh, "The Lubanas", *Quarterly Review of Historical Study*, Vol XIV, p. 53. See also Shamsheer Singh Ashok, *Panjabi Juwan Te Sanskriti*, Kasturi Lal and Sons, Amritsar 1965, p 61. Bhai Gian Singh, *Sri Guru Panth Parkash*, p 359.

⁴⁸The Lubanas has settled down and left their usual nomadic life . Leslie S. Saunders, *Report on the Revised Land Revenue Settlement of the Lahore district in the Lahore Division of the Punjab 1873*, p. 27 DG Lahore 1883-84, p 68

and canal colonies also affected the use of *Lubanki*.⁴⁹ It was confined only to the women of the tribe. The Lubanas spoke *Lubanki* only while conversing together.⁵⁰ Thus, the use of *Lubanki* decreased continuously. It is clear from the fact that the number of the *Lubanas* speaking *Lubanki* deceased from 22, 869 in 1891 to 1,566 in 1911. It was replaced by Punjabi.⁵² On the eve of the Independence of India, this dialect was spoken only by the senior citizens of the Lubana community.⁵³

The festival of *holī* was celebrated with great pomp and show. The Lubanas buried a pice and betel nut. They heaped up cow-dung cakes over the spot and made a large fire. When the fire had burnt out, they proceeded to hunt for the pice and betel-nut. Whosoever found these was considered very lucky. It was believed that any one who found the one would also find the other. The custom was referred by them to a Praladh's legend.⁵⁴ According to

⁴⁹*Lubanki* was closing ground and was being replaced by the provincial Vernacular : *Report on the Census of India 1911*, Vol. XIV, p. 362. They were adopting the language of the area in which they dwelt : *DG Kangra 1924-25*, p. 149. Under the process of modernisation, the use of Lubana dialect decreased continuously : Harinder Singh, *Nangal Lubana (1956-88) : Study of Socio-Economic Change* p. 67.

⁵⁰*Report on the Census of India 1891*, p. 258.

⁵¹A.H. Bingly, *The Sikhs*, pp. 51-52.

⁵²*Linguistic Survey of India*, Vol. IX, Part III, p. 258; Pandit Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part II, p. 145 : ਸਿਵਾਏ ਬਹੁਤ ਪੁਰਾਣੇ ਬਿਰਧ ਪੁਰਸ਼ਾਂ ਦੇ ਇਹ ਬੋਲੀ ਅੱਜ ਕਲ੍ਹ ਲੁਥਾਣੇ ਛੱਡ ਬੈਠੇ ਹਨ ਅਤੇ ਇਹਨਾਂ ਪੰਜਾਬੀ ਬੋਲੀ ਅਪਣਾ ਲਈ ਹੈ । : Gulcharan Singh, "Guru Ghar Ate Lubana Sikh", *Lobana Sewak*, July-September 1978, p. 8.

⁵³ਇਸ ਕੌਮ ਦੀ ਇਕ ਨਵੇਕਲੀ ਬੋਲੀ ਸੀ ਜਿਸਨੂੰ ਲੁਥਾਣਕੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ, ਹੁਣ ਕੇਵਲ ਪੁਰਾਣੇ ਬਜ਼ੁਰਗਾਂ ਤੱਕ ਹੀ ਮਦਰਦੂਦ ਰਹਿ ਗਈ ਹੈ :

: Ajit Singh Aulakh, "Lubana Kaum . If Sabhiacharak Sarvekhan", p.

16 See also, Chet Singh, Jiwan Gian Chet Singh, p. 38.

⁵⁴*DG Ludhiana and Malerkotla State 1904*, p. 64.

legend, Bhagat Praladh's father hated him for devotion to God. After the failure of several devices to kill him the father bade him to sit in burning fire in his sister's lap. She believed herself to be fire-proof. When put to test she was burnt to death while Prahlad escaped.⁵⁵

The literacy constantly increased among the Lubanas.⁵⁶

⁵⁵On Holi a leading man of the village was usually employed to perform the ceremony. It was generally held in the month of *Baisakh*. That man summoned a drummer who standing on some high place shouted the following words to all quarters of the village

Imam mun dal bhanejo, wara ghadejo ware ko ae lo lijo,

Holi ku hoko rae, hoko rae, hoko rae, hoko re

That was known as the *hoka* (calling out) ceremony. When the drummer's call had reached all the inhabitants each one according to his means bought necessities for the approaching festival, which lasted three days. Then both men and women assembled together in some open place and shouted the following words

Hoko rae, hoko rae, hoko rae

Holi ko hoko rae.

That lasted for full two days. On the third morning, all put on fine clothes, and the women adorned their faces with gold and silver ornaments. The leader then took a drum and walked slowly ahead of all the villagers. With him they continued singing a mysterious song while he occasionally said *moro hoko rae, holi ko hoko rae*. At last, they reached the sacred spot and there they piled up cotton plants, dry grass, etc., set the heap on fire. The spectators standing round the scene made a great din while the women with dishes full of pulse balls in their hands awaited the leader's orders to throw them into the blazing fire. Several he-goats were then killed, the head going to the leader while the remainder of the flesh was taken by each head of a family of his own house. Afterwards a wrestling match was held, at which famous wrestlers from different parts displayed their strength. That ceremony was known as the *dudu*. Finally, they assumed a prostrate attitude before the spot sacred to the Devi Holi and then returned home taking with them a small quantity of ashes which they kept as a pledge of the protection for the whole year. Next day, they re-assembled and held a feast at which men and women danced together and threw the usual coloured water on one another. Dancing and singing they went from house to house, and if any house was not visited its owner took offence. H.A. Rose, *A Glossary of The Tribes and Castes of the Punjab and North-West Frontier Province*, Vol. III, pp. 8-9

⁵⁶Number of literates among the Lubanas per 1,000

Years	1891	1911	1921
Number of literates	10	23	30

· L. Middleton and S.M. Jacobs, *Report on the Census of India, 1921*, Vol. XV, Part I, p. 293; Hari Krishan Kaul, *Report on the Census of India 1911*, Vol. XIV, Part I, p. 321

They exhibited a fair advance in education. There was 200 per cent literacy growth in 30 years. They had great urge for their educational progress.⁵⁷ It shows their desire for social change. The Lubanas in the army and other civil services became aware of the importance of education. They considered it the most effective means of social uplift and cultural change.⁵⁸ Many schools for both the boys and girls were established by the Lubanas under the guidance of Sant Prem Singh. He whole-heartedly set himself to the noble task of educational advancement of the Lubanas and other downtrodden.⁵⁹ He continuously attended the meetings of Chief Khalsa Diwan and fully supported the educational programmes of Chief Khalsa Diwan. He was

⁵⁷M S Randhawa, *Out of the Ashes*, p 60

⁵⁸The high percentage of the Sikh Lubanas in the Indian army was connected with literacy. The position of the Sikh Lubanas advanced their literacy and their status in the Punjab : M.S Leigh, *The Punjab and the War*, p 48; Harish Chander Sharma, "Artisans in the Punjab (1849-1947) . Occupational Change and New Social Relations", *Journal of Regional History*, Vol. I, 1980, p 117 ; Pratap Singh, *Pakistani Ghallughara*, p. 238

⁵⁹ਸਾਡੀ ਕੌਮ ਵਿਚ ਤਾਲੀਮ ਦੇ ਵਾਧੇ ਲਈ ਅਨੇਕਾਂ ਉਪਰਾਲੇ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ । ਇਲਾਕੇ ਇਲਾਕੇ ਜਿਲਿਆ ਵਿਚ ਹਾਈ ਸਕੂਲ ਮੁਕੰਬਲ ਹੋਣ ਦੀਆਂ ਉਮੀਦਾਂ ਹਨ : "ਕੌਮੀ ਸਮਾਚਾਰ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 52, 25 ਅਪ੍ਰੈਲ 1945, ਪੰਨਾ 10 ।

: *The Tribune*, 6 June 1950; *Akali Patarka*, 3 December, 1970; Gulcharan Singh, *Jiwan Sant Prem Singh Ji (Murala)*, pp 26-30; Bhagat Singh, Prem Sagar, p 266

ਬਾ ਬਾਂ ਸਕੂਲ ਖੋਲ੍ਹਕੇ ਤੇ

ਤੂੰ ਸੈਂ ਕੌਮੀ ਭਵਿੱਖ ਰਸ਼ਨਾਉਣ ਵਾਲਾ ।

ਸਿਆਸਤਦਾਨ ਤੇ ਰਹਿਬਰ ਰੂਹਾਨੀਅਤ ਦੇ

ਤੂੰ ਸੈਂ ਕੌਮ ਦੀ ਵਿਗੜੀ ਬਣਾਉਣ ਵਾਲਾ ।

: Darshan Singh Sajjan, "To Sai Kaum Di Vigri Banwanwala", *Lobana Sewak*, 1979-80, 93; *Punjab Vidhan Sabha Debates*, Speeches of S. Swaran Singh and Dr Gopi Chand Bhargava on 28 February 1951, *The Tribune*, 6 June 1950.

ਘਰ ਘਰ ਵਿਚ ਵਿਦਿਆ ਦੇ ਸੋਮੇ ਹੋ ਗਏ ਜਾਰੀ

ਧੰਨ ਧੰਨ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜਿਸ ਕੌਮ ਸੁਧਾਰੀ ।

: Barkat Singh Anand, *Amar Kahani : Chanan Munare*, p 26

nominated the chairman of the reception committee of the 12th Sikh Educational conference organised at Dinga in Gujrat district on 2nd, 3rd and 4th April, 1920.⁶⁰

There was a strong community-feeling among the Lubanas. This instinct was usefully exploited for their common good. In order to spread education at mass level, the first Lubana high school named Guru Gobind Singh Lobana High School was established in 1921 at Tanda, 20 miles north-east of Gujrat. This was followed by the opening of more schools like Sant Prem Singh Khalsa High School at Babakwal in Sheikhpura district in 1944, Khalsa High School at Khoriduna Singh in Gujrat district in 1945, Prem Khalsa High School Bhatnura Lubana in Jalandhar district in 1946 and Sant Prem Singh Khalsa High School at Chak No 88/7R Tanda district Multan in 1947. Many middle and primary schools were also established.⁶¹ Besides they fully tried to establish other

⁶⁰Giani Chet Singh, *Gur Sagar De Suche Moti*, pp. 61-62

ਬਾਰਵੀਂ ਸਿੱਖ ਐਜੂਕੇਸ਼ਨਲ ਕਾਨਫਰੰਸ, ਡਿੰਗਾ ਮਿਤੀ 2, 3 ਅਤੇ 4 ਅਪ੍ਰੈਲ 1920 ਈ. ਨੂੰ ਹੋਈ। ਚੇਅਰਮੈਨ ਸੁਆਗਤੀ ਕਮੇਟੀ : ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਰਾਲਾ ਸਨ : ਭਾਗ ਸਿੰਘ ਅਣਖੀ, ਸਰਬ ਹਿੰਦ ਸਿੱਖ ਐਜੂਕੇਸ਼ਨਲ ਕਾਨਫਰੰਸ 75 ਸਾਲਾਂ ਦਾ ਸੰਖੇਪ ਵਰਣਨ ਤੇ ਜਾਣਕਾਰੀ (1908-1983), ਗੁਰਸੇਵਕ ਪ੍ਰਿੰਟਿੰਗ ਪ੍ਰੈਸ, ਅੰਮ੍ਰਿਤਸਰ, ਪੰਨਾ 44।

The Chief Khalsa Diwan spearheaded the movement to open colleges and schools throughout the state. The Sikh Education Conference was its annual feature since 1908. Gulcharn Singh, *Babbar Akali: A Historical Survey*, p. 7

⁶¹He did a Yeoman's service to the cause of education. He opened a number of high schools in the backward districts of United Punjab, viz Gujrat, Multan and Sheikhpura. *The Tribune*, June 6, 1950, p. 1.

ਵਿਦਿਅਕ ਪੱਖ ਤੋਂ ਭਟਨੂਰਾ ਲੁਥਾਣਾ ਨੂੰ ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੀ ਚਰਨ ਫੇਰ ਪ੍ਰਾਪਤ ਹੈ। ਉਨ੍ਹਾਂ ਵਿਦਿਆ ਦੇ ਪ੍ਰਸਾਰ ਲਈ ਪ੍ਰੇਮ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ, ਭਟਨੂਰਾ ਖੋਲਿਆ।

Gurmit Singh Hans, "Dairy Bhatnura Lubana", *Daily Ajit*, October 8, 1994, Partap Singh, *Pakistani Ghallughara*, p. 238; Harcharan Singh, *Amar Jiwan*, p. 26; Gulcharan Singh, *Juwan Sant Prem Singh Ji Murala*, pp. 26-30

ਆਪ ਜੀ (ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ) ਨੇ ਇਸ ਅਨਪੜ੍ਹ ਅਤੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਵਿਚ ਫਸੀ ਬਰਾਦਰੀ ਦੇ ਮਨ ਵਿੱਚ ਗਿਆਨ ਦੀ ਜੋਤ ਜਗਾਉਣ ਲਈ ਕਈ ਖਾਲਸਾ ਸਕੂਲ ਖੋਲੇ।

Akali Patrika, December 3, 1970, p. 2 Receipt No. 162 dated 21 1947. S Bhagat Singh donated Rs 108/- for Sant Prem Singh Khalsa High School, Chak No 88/7R Tanda Multan, Naubahar Electric Press, Multan

educational institutions under the district board and got their recognition.⁶²

Thus, he established a network of educational institutions for boys and girls. The Lubanas contributed financially and supported whole-heartedly. It became a well established practice to make generous donations for the cause of education, especially on the auspicious occasions like marriage. This fact is reported regularly in the weekly paper 'Prem Sandesh'. Sant Prem Singh financed the educational activities from his own pocket and from the collections.⁶²

⁶²The following table shows the educational institutions established by district Board and recognised by Punjab Education department in Lubana villages :

District	Name of School	Class of Vernacular Aided or Unaided	Govt, Board; by the Department	Grade Recognised	Provisionally Recognised
(i) Sheikhpura	Kot Pindi Das	Vernacular	District Board	Lower Middle	Provisionally Recognised
(ii) Gurdaspur	Ghota	"	"	"	"
(iii) Gujrat	Khori	"	"	"	"

G Anderson, D P I., *List of Schools Recognised by the Punjab Education Department 1923*, Punjab Govt. Printing, Lahore 1923, pp. 22, 24 & 26.

ਨੀਂਹ ਪੱਥਰ

ਪ੍ਰੇਮ ਖਾ : ਹਾ : ਸਕੂਲ ਭਟਨੂਰਾ

ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ,

ਨੇ

17 ਮਾਰਚ, 1946 ਨੂੰ ਰੱਖਿਆ ।

: *Inscription in Prem Khalsa High School, Bhatnura Lubana, Distt Jalandhar*

⁶²*Punjab Legislative Assembly Debates*, Speech of S Swaran Singh on 28th February 1d951

ਬਾਬਾ ਕਾਲਾ ਸਿੰਘ ਕਿਲ੍ਹਾ ਸੂਰਾ ਸਿੰਘ ਵਾਲਿਆਂ ਆਪਣੀ ਸਾਰੀ ਜਾਇਦਾਦ ਟਾਂਡਾ ਸਕੂਲ ਨੂੰ ਅਰਦਾਸ ਕਰਾ ਦਿੱਤੀ ।

: Giani Chet Singh, *Gur Sagar De Suche Moti*, p 79.

Guru Gobind Singh Khalsa Lobana High School, Tanda was the most important educational institution. It had a very magnificent 'H' shape building. A hostel and big playgrounds of hockey, football, kabaddi and volley ball were attached to it. It was run efficiently by a management committee of devoted and dedicated persons. Sant Prem Singh was the president, Captain Jawala Singh was vice president and Rai Bahadur Dr. Sunder Singh was its secretary.⁶³ After the death of Dr. Sunder Singh in 1940, Chaudhary Lakhi Singh became the secretary. S. Prem Singh was the headmaster of this school at the time of partition. The staff of that school was very laborious and results were very good.⁶⁴

The second high school, Sant Prem Singh Khalsa High school was established at Babakwal in Sheikhpura district in 1944. The school had 'L' shape splendid building. The Lubanas of Sheikhpura and Gujranwala districts contributed very liberally for that institution. S. Sant Singh Samundri was appointed the headmaster of the school. The management committee consisted of prominent Lubanas.⁶⁵

⁶³Lt Colonel Gulcharan Singh (Retired) the author of *Jiwni Sant Prem Singh Ji (Murala)* was a student of Guru Gobind Singh Khalsa Lobana High School Tanda district Gujrat. He passed matriculation from that school in 1938. He got commission in the army in 1945 : Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)*, pp 27-29.

⁶⁴Giani Chet Singh, *Gur Sagar De Suche Moti*, p. 173.

ਖਾਲਸਾ ਸਕੂਲ ਟਾਂਡਾ (ਗੁਜਰਾਤ) : ਜਿਨੇ ਲੜਕੇ ਇਮਤਿਹਾਨ ਦੇਣ ਗਏ ਸਨ ਸਾਰੇ ਦੇ ਸਾਰੇ ਪਾਸ ਹੋ ਗਏ ।

The Khalsa Samachar, May 20, 1937, p 9.

⁶⁵Sant Prem Singh was the president, S Dargah Singh, a senior vice-president, S. Bhagat Singh Manda junior vice-president, Giani Harcharn Singh, a secretary, S Boor Singh, a vice secretary, S Jetha Singh a treasurer and S Inder Singh sufedposh was a manager at Sant Prem Singh Khalsa High School Babakwal .

“ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਦਾ ਸਲਾਨਾ ਦੀਵਾਨ”. ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 47, 21 ਮਾਰਚ 1945, ਪੰਨਾ 2

The third high school, Sant Prem Singh Khalsa High School was established in Khorī Duna Singh in 1945. It had beautiful 'L' shape building. The opening ceremony was performed on 23rd September, 1945. Sant Prem Singh was the president of management committee. The entire building was got constructed by Baba Kehar Singh of village Tanda, district Gujrat. S. Sham Singh Shah, Bawa Khazan Singh, S. Bhagat Singh and S. Sant Singh did a lot for this institution. S. Sardar Singh was the headmaster of the school. He was very intelligent and hardworking person. The results of that school were 100 percent.⁶⁶

In order to spread education and bring awakening among the Lubanas of Jalandhar doab Prem Khalsa High School, Bhatnura in Jalandhar district was established in 1946. Its foundation stone was laid by Sant Prem Singh on March 17, 1946. Sant Prem Singh was the president to the committee. S. Lal Singh Bedi was its first headmaster. The school had 'U' type building.⁶⁷

The fifth high school, Sant Prem Singh Khalsa High school chak No. 88/7R, Tanda was established in *Nīlī Bār* of Multan district in 1947. It had a 'U' shape building. S. Talsa Singh was the headmaster. S. Sunder Singh, a *zaildār* and S. Bhagat Singh holder of the distinguished Indian service Medal contributed a lot for the institution. It became very convenient for the children of *chak* nos. 86, 88 and 90 to attend that school. Sant Prem Singh was the

⁶⁶23 ਅਤੇ 24 ਸਤੰਬਰ ਨੂੰ ਸ਼੍ਰੀਮਾਨ ਰਾਜ ਰਿਖੀ ਵਿਦਿਆ ਪਤੀ ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਦੀ ਪ੍ਰਧਾਨਗੀ ਹੇਠ ਨਵੇਂ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ (ਖੋੜੀ) ਖੁਲਨ ਦੀ ਰਸਮ ਅਖੰਡ ਪਾਠ ਦੇ ਭੋਗ ਪਿਛੋਂ ਅਦਾ ਹੋਈ। "ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਖੋੜੀ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲ 6, ਅੰਕ 50, 11 ਅਪ੍ਰੈਲ 1945, ਪੰਨਾ 21, ਜਿਲਦ 8, ਅੰਕ 49, ਜੁਲਾਈ 1947, ਪੰਨਾ 4.

⁶⁷Bhagat Singh, *Prem Sagar*, pp 203-04 See also Gurmit Singh Hans, "Dairy Bhatnura Lubana", *Daily Ajit*, October 8, 1994

president of the school. Zaildar Sunder Singh was the vice president. Subedar Chanda Singh was secretary-cum-manager⁶⁸

The Lubanas followed whole-heartedly the educational programmes of the Singh Sabha Movement. The schools established by the Lubanas were named as the Khalsa schools. These were, however, open to the students of all religions. The education imparted in these institutions had a secular tinge. No Sikh teaching was forced upon the non-Sikh students. The morning prayers were held in their respective faiths.⁶⁹

The free education was given to the poor, needy and *dalit* students without any discrimination.⁷⁰ The establishment of these schools supplemented the cause of imbibing new ways of living and thinking.⁷¹ The Lubana community

68ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਚਕ ਨੰਬਰ 88/7 ਆਰ ਟਾਡਾ ਦਾ ਬੁਨਿਆਦੀ ਪੱਥਰ ਸੰਤ ਜੀ ਨੇ 20-1-1947 ਨੂੰ ਮੁਤਾਬਕ 13 ਮੱਛਾਂ ਨੂੰ ਇਕ ਵਜੇ ਦੇ ਕਰੀਬ ਜੈਕਾਰਿਆ ਦੀ ਗੂੰਜ ਹੇਠਾ ਰੱਖਿਆ ।

: *Prem Sandesh*, Vol 8, No 30, Feb. 23, 1947, p 11 Receipt No. 162 dated 23.1.1947 issued to S. Bhagat Singh for donating Rs 108 for Sant Prem Singh Khalsa High School, Chak No 88 Multan Interview with S. Jagir Singh who served as a teacher in the same school. Now in village Bhadas, district Kapurthala, Harnam Singh, "Lubana Sikh Samachar", *Prem Sandesh*, Vol 6, No. 37, p 11

69Gulcharan Singh, "A social Reformer . Sant Prem Singh", *Lobana Sewak*, April-July 1979, p. 48. See also, *Prem Sandesh*, Vol. 8, No 30, February 23, 1947, p 11.

70Many poor students, irrespective of their caste or creed, were exempted from paying the school fees Gulcharn Singh, "A Social Reformer . Sant Prem Singh", *Lobana Sewak*, April-July 1979, p. 48. In these schools free education was given to the poor and needy students without any distinction of caste or creed : *The Tribune*, June 6, 1950, p. 1

71*The Tribune*, 6 June 1950, p 1. See also, M.N. Srinivas, *Social Change in Modern India*, p 128 and Jagir Singh, *Canal Colonies in the Punjab (1886-1947) : A Study of Socio-Economic Change*, p 81. These educational institutions were those which sought to socialise individuals in society or introduce them in formal ways into their social and cultural life J B. Chitambar, *Introductory Rural Sociology . A Synopsis of Concepts and Principles*, p 181

took keen interest in women education and established two middle schools for girls in addition to co-educational institution. For higher education the girls of this community had joined the colleges located in the various parts of the Punjab. For example, in 1945, seven Lubana girls were studying in the Kanaya Mahavidalya, Ferozepur. Women education brought radical changes in domestic life and culture. The desire to get higher education affected an increase in the marriage age. It changed their outlook and gave them new ideas and aspirations.⁷² With the spread of education and liberal and rational ideas among the people, the practice of *purdah* began to diminish.⁷³ Moreover, the education on a mass scale made an effective contribution to the economy of the Punjab.⁷⁴

The increased educational opportunities provided new avenues for change. The possibility of employment in government services and other establishments requiring white collar jobs encouraged the Lubanas to send their children to schools. The increasing sign of literacy among the Lubanas and opening of their own schools may be understood as a sign of their desire for change. They understood that education was one of the most effective means of achieving it.⁷⁵ By getting education, the Lubanas

⁷²The Tribune, 6 June 1951, p. 1.

ਮਤਾ ਨੰਬਰ 2 : ਲੜਕੀਆਂ ਨੂੰ ਭੀ ਲੜਕਿਆਂ ਵਾਲੀ ਤੇ ਬਰਾਬਰ ਦੀ ਤਾਲੀਮ ਦਿਤੀ ਜਾਵੇ : “ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ ਨੰਬਰ 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2. ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਵਿਚ ਇਕ ਪ੍ਰਾਇਮਰੀ ਸਕੂਲ ਹੈ ਜਿਸ ਵਿਚ ਲੜਕੇ ਅਤੇ ਲੜਕੀਆਂ ਦੀ ਸਾਂਝੀ ਸਿੱਖਿਆ ਦਾ ਪ੍ਰਬੰਧ ਹੈ : ਹਰਨਾਮ ਸਿੰਘ, “ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਜਿਲਾ ਹੁਸ਼ਿਆਰਪੁਰ ਤੱਕੀ ਦੀਆਂ ਪੌੜੀਆਂ ਪੁਰ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲ 6, ਅੰਕ 39, 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 2.

See also M N Srinivas, *Social Change in Modern India*, p. 127-28.

⁷³A.R. Desai, *Social Background of Indian Nationalism*, p. 275.

⁷⁴M.S. Randhawa, *Out of the Ashes*, p. 61.

⁷⁵L. Middleton and S M. Jachobs, *Report on the Census of India 1921*, Vol. XV, Part I, p. 293; *The Tribune*, June 6, 1951, p. 1. *Punjab Legislative*

secured a larger share in the administrative posts. Many wore western clothes. They met people from other castes and religions in course of their work. In this way, their life style gradually underwent change.⁷⁶

The increased educational facilities among the Lubanas removed illitracy and superstitions. They became very awakened not only for their own educational advancement but also for the Lubanas of other states.

It is important to note that 22nd Sikh Educational conference was arranged in Lahore on 25th, 26th and 27th March, 1932. In that conference, an important resolution was passed to request the Bombay government for providing various facilities to the Lubanas of Sind for their educational advancement.⁷⁷

The high percentage of the Sikh Lubanas in the Indian army was not only connected with literacy but was also related to cultural change. They took part in various military compaigns outside India. During the two world wars they widely travelled in Asia, Africa and Europe.

Assemb ly Debates, Speech of S Swaran Singh on 28th February, 1951; Harish Chander Sharma, "Artisans in the Punjab 1849-1947" Occupational Change and New Social Relations", p 117. The expansion of education led to an increase in the amount of social mobility. Ethne K Marengo, *The Transformation of Sikh Society*, p 97; Akali Patarika, 3 December 1970; B S Sain *The Social & Economic History of the Punjab 1901-39*, p 2

⁷⁶Gulcharn Singh, "A Social Reformer · Sant Prem Singh", *Lobana Sewak*, April-July 1979, p 48, M N Sriniv *Social Change in Modern India*, p 134

⁷⁷22ਵੀਂ ਸਿੱਖ ਐਜੂਕੇਸ਼ਨ ਕਾਨਫਰੰਸ ਲਾਹੌਰ ਮਿਤੀ 25, 26, 27 ਮਾਰਚ 1932. ਬੰਬਈ ਸਰਕਾਰ ਨੂੰ ਬੇਨਤੀ ਕੀ ਲਥਾਣਾ ਸਿੱਖ ਜੋ ਸਿੱਧ ਵਿਚ ਵਸਦੇ ਹਨ ਉਹਨਾਂ ਨੂੰ ਪਛਤੀਆ ਜਾਤੀਆ ਵਿਚ ਮੰਨਿਆ ਹੈ, ਪਰ ਉਹਨਾਂ ਨੂੰ ਵਿਦਿਅਕ ਤਰੱਕੀ ਲਈ ਵਜੀਫੇ ਜਾ ਹੋਰ ਸਹੂਲਤਾਂ ਨਹੀਂ ਦਿੱਤੀਆ ਜਾਂਦੀਆ ਜੋ ਦਿੱਤੀਆ ਜਾਣ : ਭਾਗ ਸਿੰਘ ਅਣਖੀ, *ਸਰਬ ਹਿੰਦ ਸਿੱਖ ਐਜੂਕੇਸ਼ਨਲ ਕਾਨਫਰੰਸ 75 ਸਾਲਾ ਦਾ ਸੰਖੇਪ ਵਰਣਨ ਤੇ ਜਾਣਕਾਰੀ (1908-1983)*. ਪੰਨਾ 44.

They saw the other cultures and adopted certain traits.⁷⁸

Moreover, they saved a good deal of money and invested in the construction of *pakka* houses. The construction of *pacca* houses indicated their prosperity. Thus important changes took place in their dwellings. The Lubanas became fond of having good coaches and *palangghs* in their houses. Fine strings of different colours were used for the cots.⁷⁹

With the advancement of Sikhism, literacy and increasing interaction with other people, the Lubanas eradicated social evils.⁸⁰ Under the influence of *amrit sanchar lehar* of Sant Prem Singh, the Sikh Lubanas became a backbone of Lubana community.⁸¹ They began to assume the name Singh in the case of men and Kaur in the case of women. They began to wear five emblems of the Khalsa, the *kes*, *kanghā*, *karā*, *kirpān* and *kachhā*.

⁷⁸DG Sialkot 1920, p. 186; M.S. Randhawa, *Out of the Ashes*, p. 61; Gulcham Singh, *Juani Sant Prem Singh Ji (Murala)*, pp. 47 & 92; M S Leigh, *The Punjab and the War*, p. 48 and J B. Chitambar, *Introductory, Rural Society : A Synopsis of Concepts and Principles*, p. 325 War services showing theatres of operations, S. Kirpal Singh S/o S. Sobha Singh, village Bhakhrewali, district Gujrat served during the IInd World War. He fought for three years and eight months in North Africa, Persia and Iraq : *Certificate of Discharge of S. Kirpal Singh*, DG Sialkot 1920, p. 186 ; *History of the War Services of the Gujranwala district*, pp. 76-78 Satish Sabharwal, *Mobile Men A Limit to Social Change in Urban Life*, p. 12

⁷⁹DG Hoshiarpur 1904, p. 42; Sutli of san was also used for *palanggh* : DG Jullundur and Kapurthala State, p. 219 and DG Gurdaspur 1914, p. 35.

⁸⁰L. Middleton and S.M. Jacobs, *Report on the Census of India 1921*, Vol. XV, Part I, p. 293. See also L. Middleton, and S.M. Jacobs, *Report on the Census of India 1921*, Vol. XV, Part II, P. 231.

⁸¹Giani Chet Singh, *Gur Sagar De Suche Moti*, pp. 59-61; Harcharn Singh, *Nangal Lubana*, p. 20

Moreover, their sur-name *chaudhary* was replaced by *sardār*.⁸²

Under the *Vihar Sudhar Lehar*, many conferences and *diwans* were arranged from 1918 to 1946 in Gujrat, Gujranwala, Jalandhar, Lahore, Lyallpur, Sheikhpura and Sialkot districts. These conferences attracted large gatherings of the Lubanas of the Punjab and other provinces.⁸³ A weekly newspaper, 'Prem Sandesh' was started in 1941 under the editorship of Bawa Harnam Singh. It advocated cultural awakening among the Lubanas and taught them a better way of life. Propaganda was made against *choli*, *ghagra*, numerous ornaments, Lubanki dialect, *purdāh* and so on.⁸⁴ In 1943, they decided to publish a book under the titles of *ghundwalī* and *Rasanttorh*. Thus, the process of acculturation was started.⁸⁵

The Lubanas were capable to improve their culture. Due to these planned efforts, the women abandoned most of their useless and expensive ornaments. Some of them

⁸²M.S. Randhawa, *Out of the Ashes*, p. 45

ਲੁਥਾਣੇ ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦੇ ਪੂਰੇ ਚਿੰਨ ਸਾਬਤ ਰੱਖਣ ਲਈ ਜੋਰ ਦਿੱਤਾ ਜਾਵਾ ਕਿਉਂਕਿ ਇਹ ਸਿੱਖੀ ਦਾ ਬਾਣਾ ਹੈ, ਵਰਦੀ ਹੈ । ਇਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਆਗਿਆ ਹੈ ਜਿਸਦੀ ਪਾਲਣਾ ਕਰਨਾ ਹਰ ਸਿੱਖ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ।

Gulcharn Singh, *Jiwan Sant Prem Singh (Murala)*, p. 19; *DG Sialkot 1920*, p. 193. See also, M.S. Leigh, *The Punjab and the War*, p. 158

⁸³Gulcharn Singh, "Vihar Sudhar", *Lobana Sewak*, Vol IX, April-June 1979, p. 26. Harnam Singh, *Lubanas Itihas*, pp 240-41 and Harnam Singh, *Jiwan Baba Makhan Shah Lubana*, p. 169

⁸⁴Bawa Harnam Singh editor The Weekly Prem Sandesh, Registration Lahore No. 4755. See also, Jagir Singh, *Canal Colonies in The Punjab 1886-1947 A Study of Socio-Economic Change*, p. 78

ਸੁਨ ਉਦੇ ਪ੍ਰਥਿਆ ਪ੍ਰੇਮ ਸੰਦੇਸ਼ ਦਿਆਂ,

ਹੋਵੇ ਸਿਫਤ ਨਾ ਮੇਥੇ ਬਿਆਨ ਤੇਰੀ ।

ਭਰੇ ਵਿਦਵਤਾ ਨਾਲ ਨੇ ਲੇਖ ਤੇਰੇ,

ਕਦਰ ਜਾਣਦੇ ਨੇ ਕਦਰਦਾਨ ਤੇਰੀ ।

ਧੰਨ ਸਿੰਘ ਭੰਗੀਲਾ, "ਪ੍ਰੇਮ ਸੰਦੇਸ਼ ਨੂੰ" ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 36, 3 ਜਨਵਰੀ 1945, ਪੰਨਾ 7.

⁸⁵Harnam Singh, *Jiwan Baba Makhan Lubana*, p. 169; *Encyclopedia Americana*, Vol 8, p. 317

gave up piercing of their noses and ears. In case of dress, *choli* and bulky *ghagra* were replaced by smart *kameez* and *salwar*. In case of males, their *dhoti* was replaced by trouser and shirt. The lubanas who were in the army, police and civil services put on clothes of modern style.⁸⁶ Their Lubanki dialect was entirely replaced by Punjabi language. Thus, the Lubana culture was replaced both by the Punjabi and Sikh culture.⁸⁷

To sum up, we may say that at the outset of British rule, Lubana culture had many distinct and peculiar characteristics. Their dress, hair-dressing, ornaments, games and dialect easily distinguished them from others. Many social evils like use of intoxicants, untouchability, *purdah* and illitracy were prevalent among them. The advancement of Sikhism, literacy, effect of *amrit sanchar* and *vihar sudhar* movements and increasing interaction with other people eradicated their social evils to a large extent. The process of modernisation had started among the Lubanas. The peculiar aspects of the Lubana culture were replaced by the dominant Punjabi culture.

⁸⁶Gulcharn Singh, "Sant Prem Singh . A Social Reformer", *Lobana Sewak*, Vol. IV, April-June 1979, p. 47, Harcharn Singh, *Amar Jiwan*, pp. 18, 20 & 82. See also, Bhagat Singh, *Prem Sagar*, p. 267.

ਚੋਲੀਆਂ, ਘੱਗਰੇ ਵਾਲੇ ਭੈਣੇ ਵੇਸ ਹਟਾਏ,

ਹੁੱਕੇ ਤੇ ਨਸਵਾਰਾਂ ਸਭਨਾਂ ਤਾਈ ਛਡਾਏ ।

ਖੰਡੇਵਾਲੀ ਪਾਹੁਲ ਪਲਾਕੇ ਸਿੰਘ ਸਰਦਾਰ ਜਜਾਏ ।

: Barkat Singh Anand, *Chanan Munare*, p. 26.

ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਨੇ ਸਾਰੀਆਂ ਕੁਰੀਤੀਆਂ ਨੂੰ ਖਤਮ ਕਰ ਦਿੱਤਾ । ਉਨ੍ਹਾਂ ਨੂੰ ਚੰਗਾ, ਸਾਫ ਤੇ ਸਵੱਛ ਪਹਿਰਾਵਾ ਪਹਿਨਣ ਲਈ ਪ੍ਰੇਰਤ ਕੀਤਾ ।

: Harcharn Singh, *Amar Jiwan*, p. 18.

⁸⁷ਅੱਜ ਦੀ ਨਵੀਂ ਪੀੜੀ ਵਿਚ ਇਹ ਨਵੇਕਲਾਪਨ ਅਲੋਪ ਹੋ ਗਿਆ ਹੈ :

ਅਜੀਤ ਸਿੰਘ ਔਲਖ, "ਲੁਥਾਣਾ ਕੌਣ ਇਕ ਸਭਿਆਚਾਰਕ ਸਰਵੇਖਣ", ਲੁਥਾਣਾ ਸੇਵਕ, ਜੁਲਾਈ-ਅਕਤੂਬਰ, 1981, ਪੰਨਾ 96.

Their old games like *lun miani*, wrestling, *kabaddi* and *gulli danda* were replaced by sophisticated games like hockey and football. Harinder Singh, *Nangal Lubana (1956-88) : Study A Socio-Economic Change*, p. 72.

CHAPTER VIII

POLITICAL CONSCIOUSNESS

The political consciousness denotes awareness about rights, duties, interests, political activities, political parties, electoral process, movements and the like. Political participation mainly depends upon political consciousness of the people.¹ The Lubanas were active and industrious but litigious.² They were very tenacious to their rights.³

Socio-religious resurgence in the Punjab generated awakening among the Lubanas. The Khalsa schools were established by them. The spread of education facilitated the process of political consciousness among the Lubanas.⁴ There was a well-known saying among the Lubanas that '*Lubana Hindu Nahin*'.⁵ The awakening brought by the Singh Sabha Movement made the Sikh Lubanas conscious of their rights.⁶ Sant Prem Singh was nominated as a

¹Funk and Wagnalls, *New Standard Dictionary of English Language*, Vols I & III, pp 560, 1919

²*Remarks on the Revised Settlement and Assessment of Pargunnash Shekoopoorah, Zilla Goojranwala*, p 35

³*DG Gujrat 1892-93*, p 62

⁴Giani Sher Singh, *Amrit Juwan*, p 258 and Hari Krishan Kaul, *Report on the Census of India 1911*, Part I, Vol XIV, p 321

⁵*Tar tarkari nahin,*

King saz nahin,

Lubana Hindu nahin,

Meo mit nahin

J A I Montgomery, *Final Report of Revised Settlement Hoshiarpur District 1879-84*, p 208-09

⁶Khushwant Singh, *A History of the Sikhs*, Vol II, p 193

member of Parchar Sub-Committee of Chief Khalsa Diwan on 30th May, 1920 and a member of Chief Khalsa Diwan on 13th April 1922.⁷ He continuously attended the Sikh Education conferences. In 1920, he was the president of Sikh Education conference organised at Dinga in Gujrat district.⁸

Under the British rule, the Lubanas entered the agrarian hierarchy. They increased the size of their holdings. The Lubana extended their grasp over the best lands in the village. Several cases of this nature came to light during the land revenue settlements.⁹ The British law and recordation of landed rights made it difficult for the Lubanas to acquire the land by colonisation. They had to purchase land. The Land Alienation Act of 1900, except Lahore district, restricted the process of acquisition of land by the Lubanas.¹⁰ The Lubanas keenly noted their exclusion. The Sikh Lubanas in the army were very sensitive to this challenge. They insisted that they were true land owners. The alienation restrictions imposed by the act outraged opinion of the Lubanas which they expressed through petitions against it. Many applied to the government for their inclusion in the list of agricultural tribes.¹¹ The case was pleaded by the Sikh Lubanas and

⁷ਚੀਫ ਖਾਲਸਾ ਦੀਵਾਨ ਦੀ ਕਾਰਜ ਸਾਧਕ ਕਮੇਟੀ ਤੇ ਜਨਰਲ ਕਮੇਟੀ ਦੀਆਂ ਮੀਟਿੰਗਾਂ ਦੀ ਕਾਰਵਾਈ ਦਾ ਰਜਿਸਟਰ 1920-25, ਪੰਨਾ 262, 320.

⁸Ankhi Bhag Singh (ed.), *Sarb Hind Sikh Education Conference 75 Salan Da Sankhep Warnan Te Jankari 1908-1983*, p. 44.

⁹Captain Mackenzie, *Report on the Settlement of Goojerat District 1861*, p. 38.

¹⁰*Annual Report of the Working of Punjab Alienation of Land Act XIII of 1900, for the year ending 30th September 1903*, p. 8; Himadri Banerjee, *Agrarian Society of the Punjab (1849-1901)*, p. 92; Harnam Singh, *Lubana Itihas*, p. 15.

¹¹The petitions of certain native officers of the 48th Bengal Pioneer, which originated the correspondence quoted in the preceding paragraph referred to Hoshiarpur, Jullundur, Gurdaspur and Gujrat districts. The subsequent letters of their commanding officers, communicated to the Financial Commissioner under the cover of Punjab government endorse-

strongly supported by the military authorities.¹²

From 1900 to 1906 A.D. they struggled very enthusiastically to get themselves included among the agriculturist tribes and promote their military interests. They were able to build pressure on the government.¹³ Subedar Major Mehtab Singh, resident of village Galowal, tahsil Dasuya, district Hoshiarpur, was very active. An elite of Lubana having military career and *chaudharis* successfully pleaded for their case. A deputation of 16 prominent Lubanas met Mr. Legley, the deputy commissioner of Hoshiarpur, under the presidentship of Mehtab Singh. The deputy commissioner sympathetically permitted them to produce the concerned record within fifteen days. In a short time, they presented the record of 1,55,000 acres of land owned by the Lubanas and 53 rectangles allotted to them by the British. They also produced the record of Rupees 1,95,000 of land revenue annually paid to the Punjab government by them.¹⁴

ment No 175 dated the 14th December-1902 added the Ambala, Kangra, Amritsar, Sialkot, Gujranwala and Gujrat districts. Accordingly these are the district which we have more particularly to consider the order to enable government to send a further reply to the Deputy Adjutant General, Punjab Command, vide their No 17165, dated the 3rd September 1903; *Handbook of Alienation of Land Act and Circular Order*, p 35

¹²Major Dallas recommended that the Lubanas should be included as many of them have taken to agriculture. *Handbook of Alienation of Land Act and Circular Order*, p 35

¹³As it appears to be the opinion of military authorities that the exclusion of Lubanas from the list of notified tribe had unfavourable effect on recruitment for the army. Memo No 3994 dated Lahore 28th June 1904

From R. Humpherys, Esquire, Senior Secretary to Financial Commissioner Punjab

¹⁴The deputation consisted of 16 members. It was presided by Subedar Major Mehtab Singh Galowal. The other members were honorary captain Jawala Singh from Mehsam, district Gujrat, S. Ghanaya Singh, Subedar Jagat Singh and Subedar Major Vir Singh from village Nurpur State Kapurthala, Sardar Gopal Singh from Attari, Chaudhary Natha Singh of Shahle, S. Bakshish Singh of Gohat Pokhar, district Gurdaspur, Harnam Singh of Bhamrahi, Nihal Singh and Sher Singh of Rajarupal, district Sialkot, Babu Amar Singh from village Bajurgwal, district Gujrat, Chaudhari Jawalu from village Bhatnura district Jalandhar, Pandit Gopi and Labhu from Ram Kihar village in Jammu. Harnam Singh, *Lubana Itihas*, p. 13.

The prominent Lubanas held a meeting at Mian Mir near Lahore. It was attended by Honorary captain Jawala Singh of Mehsam, district Gujrat, Subedar Major Mehtab Singh of village Galowal, district Hoshiarpur, Subedar Jhanda Singh of Sharifpur, district Sialkot, Subedar Chanda Singh of Chak Sharif and Subedar Mansa Singh of Balharwal district Gurdaspur.¹⁵ A deputation also met Major Murara, a recruiting officer at Jalandhar.¹⁶ Due to their efforts, they were able to create separate companies for them in the pioneer. For instance, 48th pioneer was raised in 1901 with 4 companies of the Lubana Sikhs. The 12th Bengal Pioneer was raised in 1903 with 4 companies of the Lubana Sikhs. The 2nd Bombay Pioneer had one company of the Lubana Sikhs.¹⁷

The Lubanas fully tried to include themselves among the agriculturist tribes of the Punjab. They very strongly pleaded their case. They approached Lord Curzen, they Viceroy of India.¹⁸ After an intensive enquiry, the government recognised agriculture as the main occupation of the Lubanas in ten other districts of the Punjab in 1906.¹⁹ Thus, the Land Alienation Act had a great historical

¹⁵Harnam Singh, *Lubana Itihas*, p. 12

¹⁶*Ibid*, p. 14

¹⁷Tugewell, *The History of Bombay Pioneer*, p. 379.

¹⁸Harnam Singh, *Lubana Itihas*, pp. 14-15

¹⁹In exercise of the power conferred by section of the Punjab Alienation of Land Act 1900 XIII of 1900, the Lieutenant-Governor General in council, is pleased to determine that for the purpose of the said act.

(i) In each district of the Punjab mentioned in the schedule, annexed to this notification, all persons either holding land or ordinarily residing in such district and belonging to the Lubana tribe shall be deemed to determine that the purpose of the said act

(ii) The Lubana tribe shall be deemed to belong to the group of agricultural tribes already notified for each of the districts mentioned in a column I of the schedule to notification No. 63, dated 18th April 1904.

significance for the evolution of political consciousness of the Lubanas.²⁰

With the inclusion of the Lubanas in the agricultural tribes of the Punjab and creation of separate companies in the pioneer, the Lubanas became more loyal to the British government. They rendered very valuable services to the British during the First World War. They sent very high percentage of their eligible men to the army from Sialkot, Gujrat, Gurdaspur, Hoshiarpur, Lahore, Gujranwala and Jalandhar districts.²¹

The services of the Lubanas were fully recognised by the British. Various forms of rewards in the shape of appointments to *lambarāri*, *zaildāri*, *jagirs*, titles and grant of land were made to those Lubanas who did good work during the war.²² Land revenue of villages which distinguished themselves during the war was remitted.²³

The Lubanas participated in the Ghadar movement.²⁴

Schedule

Ambala	Amritsar
Hoshiarpur	Gurdaspur
Jullundur	Sialkot
Ludhiana	Gujrat
Ferozepur	Gujranwala

Appendix No. 54 Notification No 100 : *Annual Report of the Working of the Punjab Alienation of Land Act, XIII of 1900 for the year ending 30th September 1906* Civil and Military Gazette Press, Lahore 1907, p 2

²⁰Harnam Singh, *Lubana Itihas*, pp 14-15.

²¹M.S Leigh, *The Punjab and The War*, p 48.

²²M S Leigh, *The Punjab and The War*, pp 158-162; *DG Sialkot 1920*, p 172 and *DG Gujrat 1921*, p 148

²³*DG Sialkot 1920*, p 197, *List of major rewards granted to the five districts of the Jullundur Division and adjoining States at the Divisional Darbar held at Jullundur on February 19th, 1919.*

²⁴The Ghadar movement originated in the United States in 1913 among the enthusiastic Punjabi immigrants who had settled on the pacific coast of the U S A. and Canada. Born abroad, it was a militant nationalist movement which struck for the freedom of India; Khushwant Singh, *A History of the Sikhs*, Vol. II, pp 174-75; Gulzar Singh Taini, "Azadī Dī Lehar Te Lubane Sikh", *Lobana Sewak*, July-September 1982, p 17.

Some of them even lost their properties and sacrificed their lives. For instance, Beeba Singh son of Teja Singh resident of village Dhamke, tahsil Shahdara, district Sheikhpura was in 128 Pioneer regiment of the Indian army. He was sentenced to death by Summary General Court Martial at Meerut on 19th April, 1915 on charge of not informing military authorities of the conspiracy of Ghadar party to overthrow the British government. He was executed on 16th April, 1915.²⁵

The Legislative Council was established in the Punjab in 1897.²⁶ Under the Government of India Act of 1919, it was composed of 93 members.²⁷ Sardar Gopal Singh Lubana was one of the 6 non-official nominated members of Punjab Legislative Council.²⁸ He pleaded case of his community with particular reference to the Lyallpur, Jhang, Shahpur and Montgomery districts to get the status of agricultural tribe.²⁹ The Lubanas had become very

²⁵Who's Who . *Punjab Freedom Fighters* (ed). Fauja Singh, Department of Punjab Historical Studies, Punjabi University, Patiala 1972, p 162 :

²⁵ਲੁਥਾਣੇ ਸਿੱਖਾਂ ਨੇ ਅਜ਼ਾਦੀ ਹਿਤ ਅੰਦੋਲਨ ਵਿਚ ਚੰਗਾ ਹਿੱਸਾ ਪਾਇਆ । ਹੌਲਦਾਰ ਬੀਬਾ ਸਿੰਘ ਥਾਮਕੇ ਨੂੰ ਫਾਂਸੀ ਦੀ ਸਜ਼ਾ ਦਿੱਤੀ ਗਈ । ਸਰਦਾਰ ਰਾਮ ਸਿੰਘ ਕਾਹਨੂਵਾਨ ਜਿਲਾ ਗੁਰਦਾਸਪੁਰ ਅਤੇ ਸ. ਚਰਨਾਮ ਸਿੰਘ ਕਿਲਾ ਸੂਰਾ ਸਿੰਘ ਨੂੰ ਕਾਲੇ ਪਾਣੀ ਦੀਆਂ ਸਜ਼ਾਵਾਂ ਹੋਈਆਂ : ਸ. ਗੁਲਜ਼ਾਰ ਸਿੰਘ ਟੈਲੀ, "ਅਜ਼ਾਦੀ ਦੀ ਲਹਿਰ ਦੀ ਲਹਿਰ ਤੇ ਲੁਥਾਣੇ ਸਿੱਖ". ਲੁਥਾਣਾ ਸੇਵਕ, ਪੰਨਾ 77.

²⁶Khushwant Singh, *A History of the Sikhs (1839-1974)*. Vol. II, p. 217

²⁷Ibid., p 223

²⁸*Punjab Legislative Council Debates*, 8th January to 16th April 1921, Vol. I, p. 2

²⁹Labana Sikhs issue was raised by Sardar Sahib Sardar Gopal Singh, on Wednesday 23rd February 1921

Q.No. 14 Will Government please state if Labana Sikhs are notified as an agricultural tribe throughout the Punjab except in the district of Lyallpur, Jhang, Shahpur and Montgomery ?

The Honourable Sardar Bahadur Sardar Sunder Singh Majithia - The Labana Sikhs has been notified as an agricultural tribe in 11 districts only, namely, Ambala, Hoshiarpur, Jullundur, Ludhiana, Ferozepur, Lahore, Amritsar, Gurdaspur, Sialkot, Gujrat and Gujranwala

conscious about their social status. They were aware about the various columns of census papers of 1921. They were proud of their occupation of agriculture and military service.³⁰

Sant Prem Singh played an important role in the Akali movement.³¹ He inspired his followers to take part in that movement. He sent a *jathā* of 25 Labana Sikhs under the leadership of his close associate Giani Chet Singh for the *morcha* of Bhai Phero.³² He himself led a *jathā* to free the main *gurudwarā* of Tanda in district Gujrat from the control of *Udāsīs*.³³ He inspired men to wear black turbans

Q No 15 Sardar Sahib Sardar Gopal Singh Will Government be pleased to notify them as an agricultural tribe in these four districts also

The Honourable Sardar Bahadur Sardar Sunder Singh Majithia There do not appear to be any Labana landowner in Montgomery, and in the other three districts mentioned the numbers are few, as they all appear to be located in colony tracts, it is improbable that the Labanas of any district need protection : *Punjab Legislative Council Debates*, 8th January to 16th April 1921, Vol I, pp 14-15

³⁰Q No 17, Sardar Sahib Sardar Gopal Singh - Is Government aware that the Labana Sikhs follow the occupation of agriculture and military service, and that the classification in the census papers referred to is keenly resented by them ?

Q.No. 16 Will Government be pleased to remove this grievance ?

The Honourable Sardar Bahadur Sardar Sunder Singh Majithia - Labana Sikhs will not be entered in the same category as *Bazigars* and other low and criminal castes in the census returns *Punjab Legislative Council Debates*, 8th January to 16th April 1921, Vol. I, p 15

³¹The Gurdwara reform movement (1920-1925) was started by the Akalis to liberate the *gurudwaras* from the control of *mahants*. They wanted to bring the *gurudwaras* or Sikh shrines under the control of Sikh community. Khushwant Singh, *A History of the Sikhs (1839-1974)*, Vol. II, p 193, Harcharan Singh, Amar Jiwan, MS, p 28; Giani Chet Singh *Sant Prem Singh Ji*, MS, p. 55

³²*Daily Ajit*, September 16, 1993 See also Gulcharan Singh, "Sant Prem Singh . A Social Reformer", *Labana Sewak*, April-June 1979, p 47

³³Harcharn Singh, Amar Jiwan, MS, p. 28 ਟਾਂਡੇ ਦਾ ਵੱਡਾ ਗੁਰਦੁਆਰਾ ਜਿਸਨੂੰ "ਅਕਾਲੀ ਗੁਰਦੁਆਰਾ" ਕਿਹਾ ਜਾਂਦਾ ਸੀ । ਇਹ ਗੁਰਦੁਆਰਾ ਪਹਿਲਾਂ ਉਦਾਸੀ ਸੰਤਾਂ ਕੋਲ ਹੁੰਦਾ ਸੀ । ਫਿਰ ਸੰਤ ਜੀ ਦੇ ਉਦਮ ਨਾਲ ਇਹ ਸੰਗਤਾਂ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿੱਤਾ : ਗੁਰਚਰਨ ਸਿੰਘ. ਜੀਵਨੀ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਕਾਲਾ, ਪੰਨਾ 17.

and women to use black *chunis*.³⁴ The Lubanas took part in Guru Ka Bagh Morcha and Jaito Da Morcha. They were beaten very mercilessly, badly wounded, arrested and sent to jails. Some of them lost their properties and sacrificed their lives.³⁵

The Gurudwara Janam Asthan Nankana Sahib, birth place of Guru Nanak Dev, was among the most richly endowed Sikh Shrines. It was managed by the Udasi Mahant Narain Das. He was living a very immoral life. It was not tolerated by the Sikhs.³⁶ On 20th February 1921, a *jathā* of the Akalis led by Lachhman Singh Dharowalia entered the *gurudwārā*. Sardar Buta Singh Lubana was to meet Bhai Lachhman Singh in the *gurudwārā*. Before he could reach his destination, the *gurudwārā*'s gate was closed. The massacre was taking place inside. Sardar Buta Singh went to inform Sardar Karam Singh, the station master. It was Sardar Karam Singh who informed the government officials. Later on, in appreciation to his

³⁴ਜਿਸ ਸਮੇਂ ਅਕਾਲੀ ਲਹਿਰ ਜੋਰਾ ਤੇ ਸੀ ਤਾ ਸੰਤ ਮਹਾਰਾਜ ਇਸ ਲਹਿਰ ਲਈ ਪ੍ਰਚਾਰ ਕਰਦੇ ਸਨ । ਕਾਲਾ ਰੰਗ ਅੰਗ੍ਰੇਜ਼ ਨੂੰ ਚੁਬਦਾ ਸੀ । ਇਨ੍ਹਾਂ ਇਸ ਲਈ ਸਿੱਖਾਂ ਨੂੰ ਦਸਤਾਰਾ ਤੇ ਬੀਬੀਆ ਦੇ ਦੁਪੱਟੇ ਕਾਲੇ ਰੰਗ ਦੇ ਪਾਉਣ ਲਈ ਕਿਹਾ । ਇਸ ਲਹਿਰ ਵਿਚ ਸੰਤਾਂ ਨੇ ਆਪ ਵੀ ਕਾਲੇ ਰੰਗ ਦੀ ਦਸਤਾਰ ਬੱਧੀ । ਉਨ੍ਹਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਜੇਲਾਂ ਵਿਚ ਜਾਣ ਲਈ ਪ੍ਰੇਰਤ ਕੀਤਾ : ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ, ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ, ਹੱਥ ਲਿਖਤ, ਪੰਨਾ 55. ਕਾਲੀ ਪੱਗ ਦਾ ਪਹਿਨਣਾ ਜੁਰਮ ਬਣ ਗਿਆ ਸੀ ਤੇ ਜਿਉ ਜਿਉਂ ਕਾਲੀ ਪੱਗ ਦੇ ਬੰਨਣ ਵਾਲਿਆਂ ਉਤੇ ਸਖਤੀ ਹੁੰਦੀ ਤਿਉਂ ਤਿਉਂ ਪਿੰਡਾ ਦੇ ਪਿੰਡ ਕਾਲੀ ਪੱਗ ਬੰਨੀ ਜਾਂਦੇ ਸਨ । ਪਿੰਡਾ ਵਿਚ ਪਾਣੀ ਦੇ ਵੱਡੇ ਵੱਡੇ ਕਤਾਰੇ ਕਾਲਾ ਰੰਗ ਪਾ ਕੇ ਅੱਗ ਤੇ ਧਰ ਦਿੱਤੇ ਜਾਂਦੇ ਅਤੇ ਬੱਚੇ, ਜਵਾਨ, ਬੁੱਢੇ, ਕੁਆਰੀਆ, ਵਿਆਹੀਆਂ ਤੇ ਬੁਢੀਆਂ ਸਭ ਲਿਆ ਆਪਣੇ ਦੁਪੱਟੇ ਤੇ ਪੱਗਾਂ ਸੁੱਟੀ ਜਾਂਦੇ : ਸੋਹਨ ਸਿੰਘ ਜੋਸ਼, ਅਕਾਲੀ ਮੋਰਚਿਆਂ ਦਾ ਇਤਿਹਾਸ, ਪੰਨਾ 146.

³⁵Who's Who Punjab Freedom Fighters (ed.), Fauja Singh, pp 430, 557, 565, 107, 120, 143 Partap Singh, Akali Lehar, pp 241-273; Gulcharan Singh, Juwani Sant Prem Singh Ji (Murala), pp 49-53; Giani Chet Singh, Gur Sagar De Suche Moti, pp. 100-102

ਅਕਾਲੀ ਲਹਿਰ ਵਿਚ ਲੁਥਾਣੇ ਸਿੱਖਾਂ ਨੇ ਅਨੇਕਾਂ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਮਾਰਾਂ ਖਾਈਆਂ ਅਤੇ ਜੇਲਾਂ ਵਿਚ ਪਾਏ ਗਏ : ਹਰਨਾਮ ਸਿੰਘ, "ਲੁਥਾਣਾ ਕੌਮ ਦੀਆਂ ਲਾਰਡ ਵੇਵਲ ਪਾਸੋਂ ਮੰਗਾ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 11, 4 ਜੁਲਾਈ 1945, ਪੰਨਾ 12.

³⁶Khushwant Singh, A History of the Sikhs, Vol. II, pp 198-99

services, Sardar Buta Singh was appointed the first assistant manager of Gurudwara Nanakana Sahib³⁷

Guru ka Bagh, a shrine thirteen miles from Amritsar, had been erected to commemorate the visit of Guru Arjun Dev. Adjacent to the shrine was a plot of land on which acacia trees were planted to provide firewood for *gurudwārā* kitchen. The Udasi *mahant* in the first week of August 1921, lodged a complaint that Akalis were cutting timber from the *gurudwārā* land. The police arrested the Akalis and charged them with criminal trespass. The Shiromani Gurudwara Parbandhak committee took up the challenge. *Jathās* of Akalis were sent to Guru ka Bagh. The *morchā* continued from August 1922 to 17 November, 1922³⁸ The Lubanas enthusiastically joined the *jathās* and bravely faced many hardships.³⁹

In the Jaito *morchā* batches of passive resisters began arriving every day at Jaito.⁴⁰ A *jathā* of 25 Lubana Sikhs

³⁷Bhai Boota Singh, in appreciation of his services to the Gurudwara and S G P.C., was first man to be appointed assistant manager, along with Sardar Narain Singh Bar-at-law. *The Spokesman Weekly*, Baisakhi Number 1975, p. 40.

³⁸Khushwant Singh, *A History of the Sikhs (1839-1974)*, Vol II, p. 203

³⁹Achhar Singh S/o Wasawa Singh, Chak No. 441 G B, post office and Tahsil Samundri district Lyallpur took part in Guru Ka Bagh Morcha and was sentenced to 6 months rigorous imprisonment. He remained in Borstal Jail. Harnam Singh S/o Nawab Singh village Marri Tanda, district Gurdaspur took part in Guru Ka Bagh Morcha and underwent 2 years imprisonment in 1922 in Campbellpore Jail. *Who's Who Punjab Freedom Fighters* (ed.), Fauja Singh, pp. 6, 554, 544

⁴⁰The Maharajah Ripudaman Singh of Nabha had sympathies with the nationalists and Akali Movements. He was persuaded by the political agent to abdicate in favour of his minor son. The Shiromani Gurudwara Parbandhak Committee passed a resolution exhorting the Sikhs to observe the 9th of September, 1923, as "Nabha Day". The Sikhs of Nabha organised a non-stop recitation of the Granth in their gurudwaras. One such ceremony held at the temple at Gangsar in village Jaito was interrupted by the police; Khushwant Singh, *A History of the Sikhs*, Vol II, p. 208

was sent to take part in that *morchā*. They were very mercilessly beaten, wounded, arrested and sent to jails.⁴¹ Many Lubanas joined other *Jathās*. The pension of S. Sardar Singh of Bajurgwal was confiscated.⁴² On 13th July 1925, a *jathā* of 500 Sikhs was sent to Jaito. Bhai Bhagwan Singh resident of Tanda Mari district Gurdaspur was the Vice-President of the *jathā*, Bhai Bhagwan Singh was mercilessly beaten. He was badly wounded and sent to Amritsar for treatment.⁴³

⁴¹The following were the prominent members of the jatha :

Sr.No.	Name	Village	District
1.	S Thakar Singh	Kot Pindidas	Sheikhupura
2	S Sant Singh	Kot Pindidas	Sheikhupura
3	S. Bhagat Singh	Kot Pindidas	Sheikhupura
4	S Poha Singh	Kot Pindidas	Sheikhupura
5	S Ujagar Singh	Shamke	Sheikhupura
6	S Lakha Singh	Shamke	Sheikhupura
7	S. Bhagat Singh	Shamke	Sheikhupura
8	S. Hukam Singh	Shamke	Sheikhupura
9	S. Sunder Singh	Shamke	Sheikhupura
10	S. Ishar Singh	Babakwal	Sheikhupura
11	S Mehar Singh	Babakwal	Sheikhupura
12	Baba Hukam Singh	Maschak	Sheikhupura
13.	S Nirbheh Singh	Ahiya	Sheikhupura
14	S. Tarlok Singh	Nangal Bawa	Gujranwala
15	S Sant Singh	Nangal Bawa	Gujranwala
16,	S Sardar Singh	Bhakhrewali	Gujrat
17.	S. Sardar Singh	Bajurgwal	Gujrat

: Sant Singh, a resident of village Kot Pindidas, district Sheikhupura himself attended Jaito *morchā* : *Interview with Sant Singh*, 1.1.1984. Gian Singh S/o Maya Singh V&PO Bhatnura district Jullundur was imprisoned for 2 years and 2 months in Jaito *morchā* : *Who's Who : Punjab Freedom Fighters* (ed) Fauja Singh, pp 544 & 540.

⁴²ਲੁਥਾਣਾ ਸਿੱਖਾਂ ਦਾ ਇਕ ਹੋਰ ਜੱਥਾ ਜੈਤੋ ਦੇ ਮੋਰਚੇ ਵਿਚ ਭਾਗ ਲੈਣ ਲਈ ਭੇਜਿਆ ਗਿਆ । ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਦੋ ਸਿੰਘ ਉਥੇ ਹੀ ਸਹੀਦ ਹੋ ਗਏ ਸਨ । ਇਸ ਮੋਰਚੇ ਵਿਚ ਭਾਗ ਲੈਣ ਖਾਤਰ ਸ. ਸਰਦਾਰ ਸਿੰਘ ਪਿੰਡ ਬਜੁਰਗਵਾਲ ਜਿਲਾ ਗੁਜਰਾਤ ਦੀ ਪੰਨਸ਼ਨ ਜਬਤ ਕਰ ਲਈ ਗਈ ।

. Gulcharan Singh, *Sant Prem Singh*, MS, p. 27

⁴³ਆਖਰੀ ਜਥੇ ਦਾ ਮੀਤ-ਪ੍ਰਧਾਨ ਇੱਕ ਲੁਥਾਣਾ ਸਿੱਖ ਭਾਈ ਭਗਵਾਨ ਸਿੰਘ ਪਿੰਡ ਟਾਡਾ ਮਾਤੀ ਜਿਲਾ ਗੁਰਦਾਸਪੁਰ ਦਾ ਸੀ ।

Gulcharan Singh, *Jwani Sant Prem Singh Ji (Murala)*, p. 52

While the Jaito *morchā* was going on, a second front was opened at Bhai Pheru, Batches of 25 Akalis began to present themselves for arrest every day at Bhai Pheru.⁴⁴ A *jathā* of 25 Lubana Sikhs was sent in addition to Lubanas participation in other *jathās*.⁴⁵ They had to face many hardships.⁴⁶ During the Akali movement, Giani

⁴⁴Khushwant Singh, *A History of the Sikhs (1839-1974)*, Vol II, p 209

⁴⁵ਜਦੋਂ ਗੁਰੂ ਦੇ ਬਾਗ, ਜੈਤੋ ਤੇ ਫਿਰ ਭਾਈ ਫੇਰੂ ਜੀ ਦੇ ਮੋਰਚੇ ਨੇ ਸਿੱਖਾਂ ਵਿਚ ਭਾਰੀ ਜਜ਼ਬਾ ਪੈਦਾ ਕੀਤਾ ਸੀ ਤਾਂ ਉਦੋਂ ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਜੀ ਨੇ 25 ਸਿੱਖਾਂ ਦੇ ਜਥੇ ਸਮੇਤ ਗੁਰੂਦੁਆਰਾ ਭਾਈ ਫੇਰੂ ਜੀ ਤਹਿਸੀਲ ਚੂਨੀਆ (ਲਹੌਰ) ਵਿਚ 6 ਅਪ੍ਰੈਲ 1924 ਨੂੰ ਗ੍ਰਿਫਤਾਰੀ ਦਿੱਤੀ ਸੀ ਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਸੱਤ ਮਹੀਨੇ ਦੀ ਕੈਦ ਬਾਮੁਸੱਕਤ ਅਤੇ ਦੋ ਸੌ ਰੁਪਏ ਜੁਰਮਾਨਾ ਕੀਤਾ ਗਿਆ ।

Daily Ajit, September 16, 1923, Giani Chet Singh was the leader of the jatha. The following were the prominent members of the *jatha* :

Sr No	Name	Village	District
1	Bhai Bhag Singh	Tanda	Gujrat
2	Bhai Kehar Singh	Tanda	Gujrat
3	Bhai Sham Singh	Tanda	Gujrat
4	Bhai Gurmukh Singh	Tanda	Gujrat
5	Master Bhola Singh	Tanda	Gujrat
6.	Bhai Binda Singh	Quankh	Gurjat
7	Bhai Sohan Singh	Bajurgwal	Gujrat
8	Bhai Dharm Singh	Bajurgwal	Gujrat
9	Bhai Dharm Singh	Bajurgwal	Gujrat
10	Giani Chet Singh	Bajurgwal	Gujrat
11.	Bhai Ran Singh	Bakhrewal	Gujrat
12	Bhai Sardar Singh	Bajurgwal	Gujrat
13	Bhai Baicha Singh	Tanda	Gujrat

· Giani Chet Singh, *Gur Sagar De Suche Moti*, pp 100-101

⁴⁶Bhaicha Singh S/o S. Jawala Singh V&PO Tanda district Gujrat took part in Bhai Pheru *morchā*. He was arrested on 15th January 1924 and sentenced to 6 months imprisonment and a fine of Rs. 50 :

ਸ. ਲਛਮਨ ਸਿੰਘ ਸਪੁੱਤਰ ਸ. ਗਰਭਾ ਸਿੰਘ ਜਿਨ੍ਹਾਂ ਭਾਈ ਫੇਰੂ ਦੇ ਮੋਰਚੇ ਵਿਚ ਹਿੱਸਾ ਲਿਆ ਜਿਸ ਕਾਰਣ ਆਪਣੇ 2 ਸਾਲ ਦੀ ਕੈਦ ਤੇ 500 ਰੁਪਏ ਜੁਰਮਾਨੇ ਦੀ ਸਜ਼ਾ ਹੋਈ । ਆਪਣੇ ਇਹ ਕੈਦ ਮੁਲਤਾਨ ਜੇਲ ਵਿਚ ਭੁਗਤੀ

: *Kapurthala Sutantarta Sangramiye*, Khukhrain Printing Press, Kapurthala, 1973, p 49

Harcharan Singh was very active in the Jalandhar Doab ⁴⁷

Not all Sikhs accepted the cult of non-violence which Shiromani Gurudwara Parbandhak committee had adopted.⁴⁸ Akali Movement was started in the Jalandhar Doab. The Lubanas also participated in this movement. S. Basawa Singh resident of Nangal Lubana was very violent. On 19th March 1922, orders for his arrest were issued by H.H. the Ticca Sahib, the Maharaja of Kapurthala state.⁴⁹ Thus, the Lubanas actively participated in the Gurudwara Reform Movement.⁵⁰ The Akali Movement imparted political consciousness to them.⁵¹

Recognising the valuable services rendered by the Lubanas during the Gurudwara Reform Movement, Shiromani Akali Dal allotted a ticket for Shiromani Gurudwara parbandhak committee to Sant Prem Singh from Gujrat constituency. He was elected from that constituency consecutively for six times in 1926, 1933, 1936, 1939 and 1944. He became a member of executive Committee of Shiromani Gurudwara Parbandhak Committee on 26 November, 1937. Besides, Sant Prem Singh, other Lubanas were also elected as the members of Shiromani

⁴⁷ਗਿਆਨੀ ਹਰਚਰਨ ਸਿੰਘ ਪੁੱਤਰ ਸ. ਸੇਵਾ ਸਿੰਘ ਗੁਰੂ ਕੇ ਬਾਗ ਮੋਰਚੇ ਵਿਚ ਕੁੱਦ ਪਏ । ਆਪਨੂੰ 2 ਨਵੰਬਰ, 1922 ਨੂੰ ਗ੍ਰਿਫਤਾਰ ਕਰ ਲਿਆ ਗਿਆ ਤੇ 1. 1/2 ਮਹੀਨੇ ਲਈ ਕਟਕ ਜੇਲ ਵਿਚ ਕੈਦ ਕਰ ਦਿੱਤਾ ਗਿਆ । ਜੈਤੋਂ ਦੇ ਮੋਰਚੇ ਅਤੇ ਕ੍ਰਿਪਾਨ ਮੋਰਚਾ ਲਹਿਰ ਵਿਚ ਵੀ ਆਪਨੇ ਭਾਗ ਲਿਆ ਜਿਸ ਕਾਰਨ 2 ਸਾਲ ਦੀ ਸਜ਼ਾ ਨਾਭਾ ਜੇਲ ਵਿਚ ਭੁਗਤਾਨੀ ਪਈ ।

: *Ibid* , p. 46.

⁴⁸Gurcharan Singh, *Babbar Akali Movement : A Historical Survey*, Aman Publications, Zira 1993, p 74

⁴⁹Order of H.H. the Ticca Sahib (Kapurthala) (19-3-1922). Ganda Singh (ed.), *Some Confidential Papers of The Akali Movement*, Shiromani Gurudwara Parbandhak Committee, Amritsar 1965, pp. 11, 13, & 15.

⁵⁰Giani Chet Singh, *Gur Sagar De Suche Moti*, pp. 100-101.

⁵¹Khushwant Singh, *A History of the Sikhs (1839-1974)* Vol. II, p. 215. See also, *Who's Who Punjab Freedom Fighters*, (ed.), Fauja Singh, Introduction, p. 52.

Gurudwara Parbandak Committee. From the Shahdara constituency S. Sher Singh resident of village Kot Pindidas of Sheikhpura district was elected in 1926. S Gehna Singh resident of village Nangal Sadhan in 1933 and in 1939 S. Makhan Singh resident of village Fatrehana were elected from the same constituency. Thus, they were able to get due representation in the parliament of the Sikhs⁵²

Along with the Akali Movement, the Lubanas took part in the noncooperation movement which was launched by Mahatma Gandhi in 1920. This included the resignation of offices, withdrawal from schools and colleges and boycott of the coming elections.⁵³ S. Gian Singh S/o Maya Singh resident of village Bhatnura district Jalandhar very actively took part in both non-cooperation and Akali movements. He was imprisoned for 2 years and 2 months.⁵⁴ In the same way, Giani Harcharan Singh was imprisoned on 20th March 1922.⁵⁵ The Lubanas also participated in the Civil Disobedience Movement. They burnt foreign cloth. They were arrested and underwent rigorous imprisonment.⁵⁶

The Sikh Lubanas had full faith in the policies and programmes of Shiromani Akali Dal. A resolution in that connection was presented on 10th March, 1934 by

⁵²Shamsher Singh Ashok, *Shiromani Gurudwara Parbandak Committee Da Panjah Sala Itihas (1926-76)*, pp 24, 71, 99, 161, 180, 215

⁵³Percival Spear, *The Oxford History of Modern India, (1740-1947)*, Oxford University Press, Delhi (reprint), first published in 1947, p 342.

⁵⁴*Who's Who Punjab Freedom Fighters*, (ed), Fauja Singh, Vol I, p. 430

⁵⁵Harinder Singh, *Nangal Lubana (1956-88) · Study of Socio-Economic Change*, p. 76

⁵⁶Harnam Singh S/o S. Ghania Singh of village Noorpur Lubana district Kapurthala participated in civil disobedience movement, sentence award 9 months rigorous imprisonment; sentence undergone 4 months; burnt foreign cloth and underwent 1 month's rigorous imprisonment. *Who's Who Punjab Freedom Fighters*, (ed), Fauja Singh, Vol. I, p 430

S. Harnam Singh Advocate and seconded by Sant Prem Singh Murala. That resolution was passed unanimously.⁵⁷ The 22nd Sikh Educational conference at Lahore, organised in March 1932, requested the Bombay government to provide scholarship and various facilities for the educational advancement of the Lubanas.⁵⁸ Moreover, the number of Panchayats was very rapidly increasing in the Lubana villages. These were working very efficiently⁵⁹

⁵⁷*Who's Who Punjab Freedom Fighters*, (ed), Fauja Singh, pp 107, 120, 143, 430, 557 & 565 ; Partap Singh, *Akali Lehar*, pp 241-273, Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)*, pp 49-53 ; Giani Chet Singh, *Gur Sagar De Suche Moti*, pp. 100-102.

ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੀ ਪਹਿਲੀ ਜਨਰਲ ਇਕੱਤਰਤਾ (10-3-1934) ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੇ ਕੰਮਾਂ ਦੀ ਪ੍ਰਸ਼ੰਸਾ : ਸ. ਹਰਨਾਮ ਸਿੰਘ ਜੀ ਐਡਵੋਕੇਟ ਦੀ ਤਜਵੀਜ਼ ਅਤੇ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਮੁਰਾਲਾ ਦੀ ਤਾਈਂਦ ਨਾਲ ਹੇਠ ਲਿਖਿਆ ਮਤਾ ਪੇਸ਼ ਹੋਇਆ :

“ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦਾ ਇਹ ਜਨਰਲ ਸਮਾਗਮ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਉਤੇ ਪੂਰਨ ਭਰੋਸਾ ਪ੍ਰਗਟ ਕਰਦਾ ਹੈ ਕਿਉਂਕਿ ਉਕਤ ਦਲ ਹੀ ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਲਹਿਰ ਦੀ ਆਰੰਭ ਤੋਂ ਲੈ ਕੇ ਅੱਜ ਤਕ ਪੂਰਨ ਕੁਰਬਾਨੀ ਤੇ ਪੰਥਕ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਹਰ ਪ੍ਰਕਾਰ ਦੀ ਸੇਵਾ ਕਰਦਾ ਰਿਹਾ ਹੈ । ਇਸ ਇਜਲਾਸ ਦੀ ਨਿਗਾਹ ਵਿਚ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੇ ਮੁਕਾਬਲੇ ਤੇ ਕੋਈ ਜਥਾ ਖੜਾ ਕਰਨਾ ਪੰਥਕ ਲਾਭ ਦੇ ਬਰਖਿਲਾਫ਼ ਅਤੇ ਜਥੇਬੰਦੀ ਲਈ ਹਾਨੀਕਾਰਕ ਹੈ”।

ਜਿਲਾ ਸਰਗੋਧਾ, ਜਲੰਧਰ, ਲਾਹਿਲਪੁਰ, ਲਾਹੌਰ, ਲੁਧਿਆਣਾ, ਅੰਬਾਲਾ, ਸੰਘੁਪੁਰਾ, ਗੁਰਦਾਸਪੁਰ, ਹਿਸਾਰ, ਫਰਿਜਪੁਰ ਤੇ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਕਈ ਮੈਂਬਰਾਂ ਨੇ ਇਸ ਮਤੇ ਦੀ ਪ੍ਰੋਤਤਾ ਕੀਤੀ ਤੇ ਇਹ ਗੁਰਮਤਾ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਪ੍ਰਵਾਨ ਕੀਤਾ ਗਿਆ ।

Shamsher Singh Ashok, Shiromani Gurudwara Parbandak Committee Da Panjah Sala Itihas, p 117.

⁵⁸Bhag Singh Ankh (ed), *Sarb Hind Sikh Education Conference 75 Salan Da Sankhep Warnan Te Jankari 1908-83*, p. 92.

⁵⁹The following table shows the Panchayat in the following Lubana villages :

Sr. No.	District	Villages
(i)	Hoshiarpur	Terkiana
(ii)	Sheikhupura	Aya Nagar Kaln, Dhamke and Nangal Sadhan
(iii)	Gujrat	Bajurgwal, Peroshah and Tanda

Report on the working of Panchayats in the Punjab during the year 1929-30, Punjab Govt. Printing, Lahore 1931, pp. 5, 13 & 14.

The Government of India Act 1935 set up an autonomous administration in the provinces. The Punjab was to have legislative assembly of 175 members.⁶⁰ The election of Punjab Legislative Assembly was held in 1937 A.D. The Lubanas took active part in the provincial politics. Shiromani Akali Dal allotted a ticket to Sant Prem Singh from Gujrat and Shahpur Sikh rural constituency. He defeated a Khalsa National party's candidate S. Harbans Singh by the margin of 3281 votes.⁶¹ He was one of the 10 Shiromani Akali Dal members in the Legislative Assembly.⁶² The Lubanas of Sheikhpura and Gujranwala districts voted for Akali candidate S. Joginder Singh Mann from Gujranwala and Shahdara Sikh, rural constituency. He succeeded from that constituency.⁶³

The Lubanas of Multan division supported Sardar Ajit Singh from South-West Punjab, Sikh rural constituency in

⁶⁰C.L. Anand, 'Introduction', *The Government of India Act 1935 with a Critical Introduction and Explanatory Notes*, Indian Printing Works, Lahore 1939, p. 8.

⁶¹The following table shows the margin of votes got by Sant Prem Singh in February 1937 :

Sr. No	Name of the candidates	Party	Votes secured	Margin
1	Sant Prem Singh	Akali Dal	6901	
2	S B Harbans Singh	Khalsa Nationalist Party	3620	3281

The Tribune, 11 February 1937, *The Punjab Legislative Assembly Debates from 5th April to 22nd July, 1937*, Vol. I, Punjab Government Press, Lahore 1937, p. 5.

⁶²1937 ਦੀਆਂ ਚੋਣਾਂ ਵਿਚ ਅਕਾਲੀ ਪਾਰਟੀ ਨੇ 10 ਸਿੱਖ ਸੀਟਾਂ ਪ੍ਰਾਪਤ ਕੀਤੀਆਂ : ਕ੍ਰਿਪਾਲ ਸਿੰਘ, ਪੰਜਾਬ ਦਾ ਬਟਵਾਰਾ, ਪੰਜਾਬ ਇਤਿਹਾਸ ਅਧਿਐਨ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, ਪੰਨਾ 29.

⁶³ਸ਼ੇਖਪੁਰਾ ਅਤੇ ਗੁਜਰਵਾਲਾ ਦੇ ਜਿਲਿਆਂ ਵਿਚ ਲੁਥਾਨਾ ਸਿੱਖ ਬਰਾਦਰੀ ਦੀ ਵਸੋਂ ਬਹੁਤ ਸੀ ਅਤੇ ਇਹ ਸਿਆਸਤ ਵਿਚ ਕਾਫੀ ਮਹੱਤਵ ਰੱਖਦੀ ਸੀ । ਇਹ ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਹਮੇਸ਼ਾ ਵੋਟਾਂ ਪਾਇਆ ਕਰਦੇ ਸਨ :

. Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)*, p. 56 and *The Punjab Legislative Assembly Debates from 5th April to 22nd July, 1937*, Vol. I, Punjab Government Press, Lahore 1937, p. 3. See also *Prem Sandesh*, Vol. 7, No. 34, 26th December 1945, p. 15

1937. He was elected. He strongly pleaded the case of the Lubanas of Lyallpur, Montgomery, Multan and Muzaffargarh districts in the Punjab Legislative Assembly to get the status of the agricultural tribe.⁶⁴ Due to consistent efforts of Sardar Ajit Singh and pressure built by the Lubanas, an intensive enquiry was made. The Punjab government notified the Lubanas of Montgomery district in 1937 and Lyallpur district in 1938 among the agriculturist tribes.⁶⁵ The Lubanas of Multan and Muzaffargarh districts pleaded their case strongly. They were supported by S. Ajit Singh. He insisted in the Punjab

⁶⁴Q No 478 : Sardar Ajit Singh, Will the Honourable Minister for Revenue be pleased to state :

- a) Whether it is fact that the Labana tribes of Multan division are classed as non-agriculturists ;
- b) Whether it is fact that the Labana tribes are classed as bonafide agriculturists in all the other parts of the province like Gujrat, Sialkot, etc.
- c) If the answer to (a) and (b) above be in the affirmative, what action Government propose to take in the matter ?

Answer , The Honourable Dr. Sir Sunder Singh Majithia

- a) Yes
- b) The Labanas have been notified as an agriculturist tribe in 12 districts only, i.e , Ambala, Hoshiarpur, Jullundur, Ludhiana, Ferozepur, Lahore, Amritsar, Gurdaspur, Sialkot, Gujrat, Gujranwala and Sheikhpura.
- c) The matter is under consideration.

: *The Punjab Legislative Assembly Debates from 5th April to 22nd July, 1937*, Vol. I, Punjab Government Press, Lahore 1937, p. 1541.

⁶⁵No. 2314 Sardar Ajit Singh, Will the Honourable Minister of Revenue be pleased to state with reference to my question No 478; whether any action has been taken so far in the matter of declaring the Labana tribes of the Multan and Montgomery districts as belonging to statutory agricultural tribes ?

Answer : The Honourable Dr. Sir Sunder Singh Majithia : Labanas have already been declared an agricultural tribe in Montgomery and Lyallpur districts. Regarding Multan the matter is under consideration . *The Punjab Legislative Assembly Debates from 21st March to 11th April 1938*, Punjab Government Printing Press, Lahore 1938, p 36.

Legislative Assembly that they were true agriculturists.⁶⁶ The land was allotted to them in recognition of their war services. Moreover, they had migrated from those districts where they had already been declared among the agriculturist tribes⁶⁷

The Lubanas of Multan, Sargodha, Muzaffargarh and

⁶⁶Q No 6683 Sardar Ajit Singh (South-West Punjab, Sikh Rural) Will the Honourable Minister of Revenue be pleased to state, with reference to my previous questions Nos 478 and 2314 and their answers, whether he has arrived at any decision to declare the Labana tribes of Multan and Muzaffargarh districts as notified agriculturists ?

Answer Parliamentary Secretary, Raja Ghazanfar Ali Khan Government has considered the matter and found that no case has been made out for declaring Labana Sikhs of Multan and Muzaffargarh districts as an agricultural tribe because they do not fulfil the requisite conditions

Sardar Ajit Singh Sir, the Honourable Minister for Revenue was pleased to state the other day that the case of Labana tribes of the Multan and Muzaffargarh was under the consideration of the government and now it has been stated that the tribe could not be declared as notified agriculturists Now may I know the reason as to why these tribes have been refused to be declared as agriculturists especially when they have long been notified as such in other districts of the province ?

Parliamentary Secretary : I have already stated that the Labana tribes of Multan and Muzaffargarh districts do not fulfil the conditions necessary for such declaration Here I may be allowed to mention that when the government says that such a case is under consideration it does not necessarily imply that the government would definitely decide. *The Punjab Legislative Assembly Debates from 1st April to 30 April 1940*, Vol XIII, p. 1132

⁶⁷Sardar Ajit Singh . May I know the conditions, the fulfilment of which is necessary before making the said declaration ?

Parliamentary Secretary ; There are two main conditions Firstly, the commissioner of the division makes necessary enquiry into the matter whether that particular tribe solely and mainly depends upon agriculture and secondly, it is ascertained at the time of land settlement whether that total area belonging to that tribe is gradually decreasing or not Now our information is much greater than they possessed at the time of previous settlement. Hence they do not stand in need of any such safeguard

Sardar Ajit Singh Is it or is it not a fact that the Labana tribes of the Multan district have come from the districts of Gujrat and Jhang to settle there ? May I further ask as to whether they do not depend on the yield of land granted to them in recognition of their war services ?

Kangra districts constantly demanded the agricultural status.⁶⁸ The Lubanas actively participated in the Second World War. They wanted the right of self-determination for their community.⁶⁹ They sent maximum recruits to the army. The Governor, the various recruiting officers and several Deputy Commissioners had recorded the admiration of the Lubana for having contributed a far greater number of their men to the armed forces, than the other communities.⁷⁰

The Lubana villages which sent all the eligible men

Parliamentary Secretary It has been definitely laid down in the rules that the tribes desirous of being declared as agriculturists should fulfil the necessary conditions in the district where they have settled at present.

Sardar Ajit Singh : What I mean to say that the Labanas tribes mainly depend on agriculture. Now may I know the reasons as to why my honourable friend thinks otherwise ?

Parliamentary Secretary . Careful enquiry has brought the fact into light that these tribes do not solely depend on agriculture.

S. Ajit Singh : When was this enquiry made ?

Parliamentary Secretary : Two years ago :

The Punjab Legislative Assembly Debates from 1st April to 30th April 1940, Vol XIII, Punjab Government Press, Lahore 1942, p. 1133

⁶⁸ਸਾਡੀ ਕੌਮ ਦੀ ਸਭ ਤੋਂ ਜ਼ਰੂਰੀ ਮੰਗ ਮੁਲਤਾਨ, ਸਰਗੋਧਾ, ਮੁਜ਼ਫਰਗੜ ਅਤੇ ਕਾਗੜੇ ਦੇ ਲੁਬਾਣੇ ਸਿੱਖਾਂ ਨੂੰ ਜ਼ਰਾਇਤ ਪੇਸ਼ਾ ਕਰਵਾਨਾ ਹੈ : ਹਰਨਾਮ ਸਿੰਘ, “ਲੁਬਾਣੇ ਕੌਮ ਦੀਆਂ ਲਾਰਡ ਵੇਵਲ ਪਾਸੇ ਮੰਗ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 11, 4 ਜੁਲਾਈ 1945, ਪੰਨਾ 11.

⁶⁹ਗੌਰਮਿੰਟ ਦੀ ਜੰਗ ਵਿਚ ਸਹਾਇਤਾ ਕੀਤੀ ਜਾਵੇ ਤਾਂ ਜੋ ਅਸੀਂ ਆਪਣੀ ਕੌਮ ਲਈ ਆਤਮ ਨਿਰਨੇ ਦਾ ਹਕ ਕਬੂਲ ਕਰਵਾ ਸਕੀਏ : “ਟਾਂਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ” ਮਤਾ ਨੰਬਰ 6, ਮਿਤੀ 5-6 ਦਸੰਬਰ, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ ਨੰ. 39, ਜਨਵਰੀ 24, 1945 ਪੰਨਾ 2. ਜੇਕਰ ਫੌਜੀ ਕੌਮ ਹੁੰਦਿਆਂ ਅਤੇ ਸਾਬੀ ਕੌਮਾਂ ਲਈ ਜਮਹੂਰੀ ਜੰਗ ਲੜਦਿਆਂ ਹੋਇਆ ਇਸ ਲੜਾਈ ਪਿਛੋਂ ਅਸੀਂ ਆਤਮ ਨਿਰਨਯ ਦੇ ਹਕ ਪੂਰੇ ਨਾ ਕਰਵਾ ਸਕੇ ਤਾਂ ਸਦੀਆਂ ਭਰ ਸਾਡੀ ਕੌਮ ਨਹੀਂ ਜਾਗ ਸਕੇਗੀ । ਹਰਨਾਮ ਸਿੰਘ, “ਭਾਰਤੀ ਦੀਆਂ ਲਿਸਟਾਂ ਜਲਦੀ ਭੇਜੋ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ ਨੰ. 37, ਜਨਵਰੀ 10, 1945, ਪੰਨਾ ਨੰ. 11.

⁷⁰ਹਰਨਾਮ ਸਿੰਘ, “ਫੌਜੀ ਸਮਾਚਾਰ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 52, ਅਪ੍ਰੈਲ 24, 1945, ਪੰਨਾ 10.

ਜਿਨ੍ਹਾਂ ਪਿੰਡਾਂ ਨੇ ਆਪਣੀ ਆਬਾਦੀ ਅਨੁਸਾਰ ਫੌਜ ਵਿਚ ਚੰਗੀ ਭਰਤੀ ਦਿੱਤੀ ਹੈ ਉਨ੍ਹਾਂ ਪਿੰਡਾਂ ਨੂੰ 5000 ਰਪੈਆ ਸਰਕਾਰ ਵਲੋਂ ਇਨਾਮ ਮਿਲਿਆ ਹੈ । ਪਿੰਡ ਰਾਜਾ ਹਰਪਾਲ ਜਿਲਾ ਸਿਆਲਕੋਟ ਭੀ ਇਸ ਇਨਾਮ ਦਾ ਹਕਦਾਰ ਹੋ ਗਿਆ ਹੈ : “ਲੁਬਾਣੇ ਸਿੱਖਾਂ ਦੀ ਭਰਤੀ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 6, ਅੰਕ 37, ਪੰਨਾ 11.

to the army were rewarded with Rs. 5000 each by the British government.⁷¹

In order to promote their interests, the Lubanas formed important associations like the Lubana Sikh Association, Lubana Sikh Military Association, Lubana Sikh Youngmen Association and All India Lubana Sikh League.⁷² The Lubana Sikh Association was formed in 1937 in Lahore. Its founder members were S Sawan Singh and Babu Karam Singh. No doubt, it struggled for the economic and political rights of the Lubanas. Stress was laid to organise the Lubanas in order to achieve their aims.⁷³

The Lubana Sikh Military Association was an important association formed in 1942. Captain Bhagat Singh was its president. Its main aims were to check the retrenchment of the Lubanas soldiers after the war, creation of separate companies of the Lubanas, to ensure more chances for their promotions and to include the Lubanas of Multan and Sargodha among the agricultural tribes of the Punjab. It had its office in Sheikhpura. Its first general meeting was arranged on 26 October 1942.⁷⁴ A deputation of the association consisted of Sardar Bahadur captain Bhagat Singh, Sardar Bhahadur Captain Sham Singh, Subedar Shivdyal Singh, Subedar Mul Singh and

⁷²Prem Sandesh, Vol 5, No 35, December 6, 1943, p 1 ; "Kaumi Samachar", Prem Sandesh, Vol 7, No 1, May 2 1945, p 1

⁷³ਜਥੇਬੰਦ ਜੇ ਹੋਈ ਨਾ ਤੇਰੀ ਸੁਣੇ ਨਾ ਕੋਈ ਪੁਕਾਰ ।

ਕਰਮਾਂ ਨੂੰ ਤੂੰ ਬੈਠ ਕੇ ਕਦੀ ਰੋਵੇਗੀ ਜਾਰੋ ਜਾਰ ।

ਜਥੇਬੰਦੀ ਦਾ ਪਿੰਡ ਪਿੰਡ ਅਸੀਂ ਦੋਦੇ ਹਾ ਢੋਲ ਵਜਾ ।

ਬਣ ਜਾਉ ਮੈਂਬਰ ਸਭਾ ਦੇ ਜੇ ਦਿਲ ਵਿਚ ਫੁਰਦਾ ਚਾ ।

: ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 5, ਅੰਕ ਨੰ. 35, ਦਸੰਬਰ 6, 1943, ਪੰਨਾ 1 ਅਤੇ

"ਕੌਮੀ ਸਮਾਚਾਰ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 1, ਮਈ 2, 1945, ਪੰਨਾ 1.

Sardar Bahadur Karam Singh met to the commanding officer of 10/16 Punjab regiment. They had two important demands. Firstly, not to retrench any Lubana Sepoy after the war. Secondly to provide more opportunities for promotions. The commanding officer assured them to fulfil their demands. A deputation also met to Deputy Commissioner of the district Sheikhpura and indicated him about the villages which sent maximum recruits to the army.⁷⁵

Lubana Sikh Youngmen Association was formed in 1944. Its membership was mainly from students of colleges. They wanted to redress the grievances of the Lubanas. Its president was Sant Prem Singh, S. Bahadur Singh was the vice-president, Bawa Harnam Singh general Secretary, Jagir Singh, a student of B.A. III was its office Secretary, Giani Hazara Singh was a propaganda secretary, Gurcharan Singh was a treasurer and Phera Singh, a student of B.A. II was its auditor. This association worked very efficiently for the unity among the Lubanas.⁷⁶

The most important association was the All India Lubana Sikh League formed in 1945. Sant Prem Singh was its president. Bawa Harnam Singh general secretary, Babu Karam Singh, Vice-president, Giani Hazara Singh secretary, Lachhman Singh Akali propaganda secretary, and Sawan Singh was a treasurer.⁷⁷ In the beginning, it had three important demands. Firstly, to declare the Lubanas

⁷⁴ਲੁਥਾਣਾ ਸਿੱਖ ਮਿਲਟਰੀ ਅਸੋਸੀਏਸ਼ਨ ਕੌਮ ਦੇ ਫੌਜੀ ਅਤੇ ਸਿਵਲ ਹਕੂਕਾ ਲਈ ਗੌਰਮਿੰਟ ਕੌਲ ਆਪਣੀ ਅਵਾਜ਼ ਸੁਣਾਏ ਉਹ ਪ੍ਰੇਮ ਸੰਦੇਸ਼ ਰਾਹੀਂ ਸਰਕਾਰ ਤੋੜੀ ਲੋਕ-ਰਾਏ ਭੇਜਿਆ ਕਰੇ । ਡੈਪੂਟੇਸ਼ਨਾਂ ਨਾਲ ਵਜ਼ੀਰਾਂ ਦੇ ਕੰਨਾਂ ਵਿਚ ਜਾ ਕੇ ਆਪਣੀਆਂ ਮੰਗਾਂ ਦੀ ਫਰਿਆਦ ਸੁਣਾਵੇ । ਇਸ ਕੌਮ ਦੇ ਮੁਲਤਾਨ ਅਤੇ ਸਰਗੋਧੇ ਵਰਗੇ ਜਿਲੇ ਜਰਾਇਤ ਪੇਸ਼ਾ ਹੋਣ ਵਾਲੇ ਹਨ । ਆਪਣੀਆਂ ਫੌਜੀ ਯੂਨਿਟਾਂ ਖਲਵਾਈਆਂ ਜਾਣ : ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਵ 4, ਅੰਕ 16, ਅਕਤੂਬਰ 22, 1942, ਪੰਨਾ 9.

⁷⁵Subedar Shivdyal Singh, "Lubana Sikh Deputation", *Prem Sandesh*, Vol. 7, No. 15 August 1, 1945, p. 11.

⁷⁶*Prem Sandesh*, Vol. 6, No 27 November 1, 1944, pp. 8-9.

⁷⁷"Kaumi Samachar", *Prem Sandesh*, Vol. 7, No. 1, May 2 1945, p. 1

of Multan, Sargodha, Jhang and Muzaffargarh among the agricultural tribes. Secondly, to check the retrenchment of the Lubana Sepoys after the war Thirdly, to arrange more water to irrigate *kallar* land of Sheikhpura district.⁷⁸ It played an important role to spread education. It criticised the various social evils.⁷⁹ It organised very important conferences at Khanna Lubana and Khorī Guru Ki in district Sheikhpura on 18th, 19th and 22nd June 1945⁸⁰

The educated female Lubanas became enough conscious that they were feeling the need of Istri Sabha. They wanted to ensure womens' amelioration, progress and rights. They thought that the Sabha would make them politically more conscious. If the educated women organize

⁷⁸All India Lubana Sikh League Ki Mangan Mang Dī Hai", *Prem Sandesh*, Vol. 7, No 4, May 23, 1945, p 10

⁷⁹26 ਅਪ੍ਰੈਲ 1945 ਨੂੰ 'ਆਲ ਇੰਡੀਆ ਲੁਬਾਣਾ ਸਿਖ ਲੀਗ' ਨੇ ਹੇਠ ਲਿਖੇ ਜਰੂਰੀ ਮਤੇ ਪਾਸ ਕੀਤੇ :

(ੳ) 'ਆਲ ਇੰਡੀਆ ਲੁਬਾਣਾ ਸਿਖ ਲੀਗ' ਡਿਪਟੀ ਕਮਿਸ਼ਨਰ ਸੇਖੂਪੁਰਾ ਅਤੇ ਡਿਪਟੀ ਕਮਿਸ਼ਨਰ ਗੁਜਰਾਤ ਕੋਲ ਕਨਟੋਲਰ ਅਤੇ ਸਟੀਲ ਕਨਟੋਲਰ ਦੀ ਸੇਵਾ ਵਿਚ ਬੇਨਤੀ ਕਰਦੀ ਹੈ ਕਿ ਲੁਬਾਣਾ ਸਿਖ ਕੌਮ ਦੀਆਂ ਫੌਜੀ ਖਿਦਮਤਾਂ ਨੂੰ ਮੁੱਖ ਰੱਖਦਿਆਂ ਹੋਇਆ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਖੋਲ੍ਹੀ ਅਤੇ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਬਾਬਕਵਾਲ ਦੀ ਉਸਾਰੀ ਲਈ ਜਰੂਰੀ ਸਮਾਨ ਮੁਹੱਯਾ ਕਰਨ ਲਈ ਲੀਗ ਦੀ ਮਦਦ ਕਰਨ ।

(ਅ) ਪਾਸ ਹੋਇਆ ਕਿ ਕੌਮ ਵਿਚ ਵਿਹਾਰ ਸੁਧਾਰ ਦੀ ਲਹਿਰ ਨੂੰ ਸੁਰਜੀਤ ਕੀਤਾ ਜਾਵੇ ।

(ੲ) ਡਿਪਟੀ ਕਮਿਸ਼ਨਰ ਗੁਜਰਾਤ ਦੀ ਸੇਵਾ ਵਿਚ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਨਗਰ ਟਾਂਡਾ ਅਤੇ ਕਿਲਾ ਇੱਕ ਜੈਲ ਵਿਚ ਕਰ ਦਿਤੇ ਜਾਣ ਤਾਂ ਜੋ ਲੁਬਾਣੇ ਸਿਖ ਉਸ ਜੈਲ ਤੋਂ ਆਪਣਾ ਮੰਬਰ ਡਿਸਟਿਕਟ ਬੋਰਡ ਵਿਚ ਭੇਜ ਸਕਣ :

ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 1, ਮਈ 2, 1945, ਪੰਨਾ 1.

⁸⁰ਖੋਲ੍ਹੀ ਗੁਰੂ ਕੀ ਜਿਲਾ ਸੇਖੂਪੁਰਾ ਵਿਚ ਹੋਈ ਕਾਨਫਰੰਸ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 9, ਜੂਨ 27, 1945, ਪੰਨਾ 2.

themselves in a proper manner, they could render excellent service to the Lubana community.⁸¹

The Lubanas started *Prem Sandesh*, a weekly in Punjabi in 1941 under the editorship of Bawa Harnam Singh. Its aim was to awaken the Lubanas about their political rights. It became very popular.⁸² A book *Makhan Shah Lubana* was published in 1943. It unveiled their rich heritage and substantial contribution to Sikhism.⁸³

The second election to the Punjab Legislative Assembly was held in 1946. Sant Prem Singh was a staunch supporter of Shiromani Akali Dal.⁸⁴ Shiromani Akali Dal allotted a ticket to Sant Prem Singh for the second time in 1946 from Gujrat and Shahpur Sikh, rural constituency.⁸⁵ He defeated his opponent S. Harbhajan Singh, a candidate

⁸¹The following educated women were suggested for Istri Sabha .

- (i) Bibi Gurnam Kaur D/o Captain Sharm Singh
- (ii) Bibi Ranjit Kaur D/o Captain Sharam Singh
- (iii) Bibi Kumari Rattan D/o Babu Ram Rattan Singh
- (iv) Bibi Basant Kaur W/o S Sanpuran Singh
- (v) Bibi Harbans Kaur D/o S Man Singh
- (vi) Bibi Harbans Kaur D/o Jamadar Surat Singh
- (vii) Bibi Satwant Kaur W/o S. Haripal Singh
- (viii) Bibi Jaiwant D/o S. Indor Singh

Dhanwant Kaur, "Istri Sabha Di Lor", *Prem Sandesh*, Vol 6, No. 49, April 4, 1945, p 11

⁸²*Prem Sandesh*, Weekly, Editor Bawa Harnam Singh R.L. No. 4755.

⁸³Harnam Singh, *Jwani Baba Makhan Shah Lubana*, p. 31.

⁸⁴ਸਿੱਖਾਂ ਦੀ ਪ੍ਰਤੀਨਿਧ ਜਮਾਤ ਸ਼ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਹੈ । ਲੁਥਾਣਾ ਕੌਮ ਨੇ ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੀ ਲੀਡਰੀ ਹੇਠ ਹਮੇਸ਼ਾ ਸ਼ਰੋਮਣੀ ਅਕਾਲੀ ਦਾ ਸਾਥ ਦਿਤਾ ਹੈ । ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ ਜੀ ਦੇ ਦਿਲ ਵਿਚ ਸੰਤਾਂ ਲਈ ਭਾਰੀ ਦਿਜਤ ਹੈ । ਇਸ ਕਰਕੇ ਪੰਥ ਹਰ ਵਾਰ ਬਾਬਾ ਜੀ ਨੂੰ ਆਪਣੇ ਟਿਕਟ ਉੱਤੇ ਅਸੈਂਬਲੀ ਅਤੇ ਸ਼ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਚੋਣ ਲੜਾਉਂਦਾ ਰਿਹਾ : ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 11, 4 ਜੁਲਾਈ 1945, ਪੰਨਾ 11.

⁸⁵Harnam Singh, "Gujrat Ate Sargodha Asembly Seat", *Prem Sandesh*, Vol. 7, No 21, September 12, 1945, p. 11

of Congress party by remarkable margin of 6860 votes⁸⁶ He attended the first session of the 2nd Punjab Legislative Assembly on 21st March, 1946 and took the oath of office the same day.⁸⁷ In Sheikhpura and Gujranwala districts, the Lubana supported S Joginder Singh Mann from Gujranwala-Shahdara Sikh, rural constituency.⁸⁸ Thus, the Lubanas secured right to vote and entered into the political whirlpool.⁸⁹

A good number of the Lubanas joined the Indian

⁸⁶The following table shows the remarkable margin of Sant Prem Singh in the second election of Punjab Legislative in 1946

Sr No	Name of Candidates	Parties	Votes	Margin
1	Sant Prem Singh	Shiromani Akal Dal	9357	6860
2	S Harbhajan Singh	Congress Party	2497	

The Tribune, 24 February, 1946

⁸⁷*Punjab Legislative Assembly Debates from 21st March to 19th July 1946*, Vol XXV, p 4

⁸⁸ਇਨ੍ਹਾਂ ਦੀ (ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਦੀ) ਅਸੀਰਵਾਦ ਕਈ ਹੋਰ ਪੰਥਕ ਸੀਟਾ ਦੀ ਜਿੱਤ ਲਈ ਸਹਾਇਕ ਹੁੰਦੀ : ਗਿਆਨੀ ਹਜ਼ਾਰਾ ਸਿੰਘ ਸਢੌਰਾ, “ਸਰਬ ਪੱਖੀ ਸੁਧਾਰਕ ਸੰਤ ਬਾਬਾ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ”, ਲੁਥਾਣਾ ਸੇਵਕ, ਅਪ੍ਰੈਲ-ਜੂਨ 1979, ਪੰਨਾ 11.

Punjab Legislative Assembly Debates from 21st March to 19th July 1946, Vol. XXV, p. 3; *Prem Sandesh*, Weekly, Vol. 7, issue No. 34-35, 26 December 1945, p 15

⁸⁹A R Desai, *Rural india in Tradition*, Popular Parkashan Bombay 1961, p 168

ਸਾਹਦਰਾ ਗੁਜਰਾਵਾਲਾ ਹਲਕੇ ਦੇ ਪਿਛਲੇ (1937) ਈ. ਦੇ ਸਾਰੇ ਵੋਟਰਾਂ ਦੀ ਗਿਣਤੀ 12900 ਹੈ ਜਿਸ ਵਿਚੋਂ ਲੁਥਾਣੇ ਸਿੱਖਾ ਵੋਟਰਾਂ ਦੀ ਗਿਣਤੀ ਇਸ ਪ੍ਰਕਾਰ ਹੈ

ਬਾਣਾ ਸਰਕਪੁਰ	655
ਬਾਣਾ ਸਿਧਾਵਾਲੀ	664
ਤਹਿਸੀਲ ਬਾਣਾ ਸਾਹਦਰਾ	1008
ਵਾਹੰਡੇ ਗੁਜਰਾਵਾਲੇ	952
ਬਾਣਾ ਮੁਰੀਦ ਕੋ	1047
	4326

: “ਸੇਖਪੁਰਾ ਵਿਚ ਲੁਥਾਣੇ ਸਿੱਖ ਵੋਟਰ ਵੇਲਾਂ ਸੰਭਾਲਣਾ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 26, 24 ਅਕਤੂਬਰ 1945, ਪੰਨਾ 10.

National Army created by General Mohan Singh in 1941.⁹⁰ They served mainly in the Subhash and Gandhi brigades. They fought on the Burma front. Some of them sacrificed their lives. Many of them were taken as prisoners of war and kept in Ziawadi, Bangkok, Jigar-Kacha, Neel Gang Camps and Meerut Jail.⁹¹

Shiromani Gurudwara Parbandak Committee on 26-10-1945 passed a resolution against the partition of India and to help and release the soldiers of Indian National Army. The resolution was presented by Jathedar Udhm Singh Nagoke and seconded by Sant Prem Singh.⁹²

⁹⁰General Mohan Singh, *Faujan Di Azadi Nu Den*, Punjab University, Patiala 1975, p. 80

⁹¹The following are the few prominent Lubanas who joined Indian National Army

(i) Dargah Singh S/o Nand Singh village and Post Office Tanda district Gujrat served Indian Army in 7/8 Punjab Regiment. He joined Indian National Army on 15 February 1942. He served in the Subhash Brigade. He fought action on Burma front. He was retreated to Siam. He was taken prisoner of war and kept in Bangkok, Jigar Kacha and Neel Gang Camps, released in April 1946

(ii) Dargah Singh S/o Pala Singh village Kila Sura Singh, district Gujrat served in Indian Army in 5/2 Pb. Regt. joined Indian National Army on 15 February 1942, fought action on Burma Front taken prisoner of war kept in Ziawadi, and Jigar Kacha Camps and Meerut jails

(iii) Dhana Singh S/o Harnam Singh village and post office Nangal Lubana tahsil and district Kapurthala served in Jagatjit Infantry Kapurthala as I/NK 3134; joined INA at Singapore and served with the Gandhi handhi Brigade as a naik fought action on the Burma Front. *Who's Who Punjab Freedom Fighters* (ed.), Fauja Singh, pp. 326 & 363; *Kapurthala Sutantarta Sangramiye*, pp. 73-78; *Azad Hind Fauj De Savtantarta Sangramiye*, District Hoshiarpur, n. pl. n. D. pp. 107, 110, 111, 119, 130, 140, 141, 143, 144, 146 & 151.

⁹²ਜਥੇਦਾਰ ਉਧਮ ਸਿੰਘ ਨਾਗੋਕੇ ਵਲੋਂ ਹੇਠ ਲਿਖਿਆ ਮਤਾ ਪੇਸ਼ ਹੋਇਆ। "ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦਾ ਅੱਜ ਦਾ ਜਨਰਲ ਸਮਾਗਮ ਅੰਤਿਮ ਕਮੇਟੀ ਵਲੋਂ ਅਜ਼ਾਦ ਹਿੰਦ ਫੌਜ ਦੇ ਮੁਕੱਦਿਆਂ ਦੀ ਪੈਰਵੀ ਲਈ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਇਖਤਿਆਰੀ ਫੰਡ ਵਿਚੋਂ 5000 ਰੁਪਏ ਦੀ ਰਕਮ ਦਿੱਤਾ ਜਾਣ ਨੂੰ ਪ੍ਰਸ਼ੰਸਾ ਦੀ ਨਜ਼ਰ ਨਾਲ ਵੇਖਦਾ ਹੋਇਆ ਫੈਸਲਾ ਕਰਦਾ ਹੈ ਕਿ ਇਸ ਰਕਮ ਨੂੰ ਵਧਾ ਕੇ ਸੱਤ ਹਜ਼ਾਰ ਕਰ ਦਿੱਤਾ ਜਾਵੇ ਤੇ ਇਸਦੇ ਨਾਲ ਹੀ ਇਹ ਅਜਲਾਸ ਸਰਕਾਰ ਹਿੰਦ ਪੁਰ ਜੋਰ ਪਾਉਂਦਾ ਹੈ ਕਿ ਉਹ ਇਸ ਫੌਜ ਦੇ ਆਦਮੀਆਂ ਵਿਰੁੱਧ ਮੁਕੱਦਮੇ ਨਾ ਚਲਾਏ ਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਫੌਰਨ ਰਿਹਾ ਕਰ ਦੇਵੇ। ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦਾ ਇਹ ਸਮਾਗਮ ਮੰਗ ਕਰਦਾ ਹੈ ਕਿ ਇੰਦੌਰ ਜੇਹਲਾਂ ਵਿਚ ਜੋ ਫੌਜੀ ਕੈਦ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਰਿਹਾ

To sum up, the socio-religious resurgence in the Punjab generated awakening among the Lubanas. They whole-heartedly followed the programmes of Singh Sabha Movement. They became very conscious about their identity and rights. The Alienation of Land Act 1900 restricted their process of acquisition of land. From 1900 to 1906, they struggled to notify themselves among the agriculturist tribes of the Punjab. They were also able to create separate companies of the Lubanas in the pioneers. They rendered valuable services to the British during the First and Second World Wars. After the war, their services were rewarded in the shape of appointments of *lambardari*, *zaildari*, *jagirs*, titles and grant of land. Sardar Sahib Sardar Gopal Singh was nominated non-official member of Punjab Legislative Council in 1921. He pleaded the case of the Lubanas of the Multan division to include them among the agricultural tribes. They took active part in the Akali Movement. They also participated in militant nationalism. They sent their representatives in the Shiromani Gurudwara Parbandak Committee, Punjab Legislative Council and Punjab Legislative Assembly. The Lubanas actively participated in the non-cooperation movement, Civil Disobedience Movement and joined Indian National Army. They made great sacrifices for their motherland. The Lubana Sikh Military Association, Lubana Sikh Youngmen Association, Lubana Sikh League and Istri Sabha were formed to promote the interests of the Lubanas.

ਕੀਤਾ ਜਾਵੇ ਤੇ ਅਜਾਦ ਹਿੰਦ ਫੌਜ ਦੇ ਜਿਹੜੇ ਸਿਪਾਹੀ ਹਿੰਦੁਸਤਾਨ ਤੋਂ ਬਾਹਰ ਰਿਹਾ ਕੀਤੇ ਗਏ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਫੌਰਨ ਹਿੰਦੁਸਤਾਨ ਵਾਪਸ ਲਿਆਂਦਾ ਜਾਵੇ": ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਦੀ ਤਾਈਂ ਤੇ ਗਿਆਨੀ ਕਰਤਾਰ ਸਿੰਘ ਸ. ਸਰਦੂਲ ਸਿੰਘ ਦੀ ਤਾਈਂ ਮਜੀਦ ਨਾਲ ਇਹ ਮਤਾ ਸਰਬ ਸੰਮਤੀ ਨਾਲ ਪਾਸ ਹੋ ਗਿਆ :

Shiromani Gurudwara Parbandak Committee Da Panjah Sala Itihas (1926-76), p 229

CHAPTER IX

CONCLUSION

The Lubana community witnessed remarkable socio-economic and political changes in the Punjab under the British rule. The process of change was initiated by the economic policies of the government. Being carriers and traders, they were benefitted by the progress of trade. They gradually followed a settled way of life and entered the agrarian hierarchy by availing the opportunities provided by the state to extend cultivation.

At the outset of the British rule, majority of the Lubanas followed the hereditary occupation of carriers. The spread of railway under the British rule gave a great setback to the carrying occupation of the Lubanas. In the changed environment, they looked for new avenues of employment. They showed more inclination towards agriculture which was easily available. Being industrious cultivators, the Lubanas succeeded in increasing the area cultivated by them both as owners and tenants.

The benefits and dignity attached with the agricultural occupation created consciousness among the Lubanas to continue as the agriculturists. They protested against the official measures which deprived them of such rights.

The Punjab government in order to restrict the alienation of land from the agriculturist to the non-agriculturist tribes passed the Punjab Alienation of Land Act XIII of 1900. Except in Lahore district, the Lubanas were not recognised as agriculturist tribe. They applied to the government for their inclusion among the agriculturist

tribes The case of the Lubanas was pleaded by the Sikh Lubanas. It was strongly supported by the military authorities. The government after an intensive inquiry notified the Lubanas of Amritsar, Gurdaspur, Gujrat, Sialkot, Hoshiarpur, Ferozepur, Gujranwala, Ambala, Ludhiana and Jalandhar districts among the agriculturist tribes on 30th March, 1906. In 1919, with the formation of Sheikhpura district, the Lubanas of that district were included among the agricultural tribes. The Lubanas of Multan division constantly struggled to get the status of the agriculturists Their case was strongly pleaded by Sardar Gopal Singh, a member of Legislative Council and Sardar Ajit Singh, M L A. The Lubanas of Montgomery and Lyallpur districts succeeded to include themselves among the agriculturist tribes in 1937 and 1938 respectively. The All India Lubana Sikh League formed in 1945 tried to include the Lubanas of Multan, Muzaffargarh, Sargodha and Kangra districts among the agriculturist tribes of the Punjab.

During the period under review the main occupation of the Lubanas changed from carrying trade to agriculture. The Census Report of 1911 showed agriculture as the main occupation of the Lubanas. They cultivated the land as owners, occupancy tenants and tenants-at-will. In some districts, they were considered as superior cultivators as the Arains. They improved their economic condition by industrious cultivation. The Lubanas acquired land both by purchase from other agriculturists and by allotments in the canal colonies. This occupational change was a corporate upward social mobility.

Literacy constantly increased among the Lubanas. It enabled them to join army, police and civil administration. Majority of the Lubanas employed in government services were in the army. They had separate companies in the Pioneers. They sent very high percentage of their eligible men to the army during First and Second World Wars. In

Sialkot, Gujrat, Gurdaspur, Hoshiarpur and Jalandhar districts the Lubanas sent seventy per cent of their eligible men to the army. They possessed most of the qualifications required in infantry. The Lubanas distinguished themselves in many battle-fields during the world wars. They were decorated with distinguished Indian Service Medals. All this raised their status in the eyes of others. Economic gains from pay and pension contributed to strengthen their economic condition. The Lubanas became commissioned officers in the army, gazetted officers in the civil administration, lawyers, doctors and teachers. Some of them were engaged in trade, transport and industry. The change of occupation improved their economic means and raised their social status.

The significant changes occurred in the religious and occupational composition of the Lubanas. In the mid-nineteenth century the number of the Hindu Lubanas was more than the Sikh Lubanas. Mohammadan Lubanas were the least in number. Some factors like the influence of Singh Sabha Movement, enlistment of the *kesdhārī* Lubanas in the army, simplicity of Sikhism, hypergamy, changed instructions in the census of 1911 and efforts of Sant Prem Singh and Sant Sunder Singh through the *amrit sanchār lehar* greatly increased the number of the Sikh Lubanas. They were mainly carriers at the outset of the British rule and became agriculturists in the late nineteenth and early twentieth century. So, the importance of *naiks* who organised caravans decreased while the importance of the *zaildārs*, *sufedposhes* and *lambardārs* increased.

Remarkable changes also came in the distribution of the Lubanas. At the outset they were chiefly found in the river valleys of the Lahore, Sialkot, Gujrat, Gurdaspur, Hoshiarpur, Gujranwala, Muzaffargarh and Sheikhpura districts and Kapurthala, Patiala and Bahawalpur states.

During the period under investigation they migrated to the Lyallpur, Multan, Montgomery, Shahpur, Gurjat and Sheikhpura districts. The Lubanas engaged in industry, trade, transport and civil services migrated to the urban areas. Various amenities available in the urban areas brought great change in the life-style of the urban Lubanas.

Many expensive, peculiar and time-consuming customs were prevalent among the Lubanas in the early nineteenth century. Birth of a female and *karewā* were not much desired. The custom of exogamy, hypergamy, long stay of marriage party, *muklāwā* after a few years of the marriage, *ikath* after the death of an old person, four forms of betrothals like *dharam*, *tekke*, *wattā-sattā* and *ghar jowai* were widely prevalent. Later on, with the advancement with other people, *vihār sudhār lehar* remarkable changes came in the social customs of the Lubanas. The custom of exogamy and child marriages decreased considerably. The *dharam* marriages were preferred. The strength and stay of marriage party decreased considerably. The expenses were decreased and the Lubanas heaved a sigh of relief.

The noteworthy changes came in the religious beliefs and practices of the Lubanas. Earlier they were very superstitious and polytheistic. They believed in various *devis*, *sati*, spirits of the wood, fairies of the water and evil eye. They worshiped trees, animals and insects. Under the guidance of Sant Prem Singh *gurudwārās* were constructed in the Lubana villages. The *Guru Granth Sahib* became the chief object of their worship. There was change from polytheism to monotheism. The advancement of literacy developed rational thinking among the Lubanas.

The Lubanas had many unique characteristics. Their dress, hair style, ornaments, games and dialect easily distinguished them from others. Many social evils like use of intoxicants, untouchability, *purdah* and illiteracy were

prevalent among them. The advancement of Sikhism, literacy, *vihār sudhār* movement and interaction with other people, their social evils were eradicated to a large extent. Their leading weekly *Prem Sandesh* did a lot to awaken them. They became more familiar with the modern culture. The peculiar aspects of the Lubana culture were replaced by the common Punjabi culture.

Socio-religious resurgence in the Punjab generated cultural awakening among the Lubanas. They wholeheartedly followed the educational and other programmes of Singh Sabha Movement. They became conscious about their identity and rights. The debates of Punjab Legislative Council show that the Lubanas had become very conscious about their status. To protect their interests the Lubanas Sikh Association, Lubanas Sikh Military Association, Lubana Sikh Youngmen Association, All India Lubana Sikh League and Istri Sabha were formed.

The Lubanas actively participated in the Akali Movement. It brought political consciousness among them. The Sikh Lubanas attached themselves to the Shiromani Akali Dal. They had full faith in its policies and programmes. Shiromani Akali Dal allotted them tickets both for Shiromani Gurudwara Parbandak Committee and for Punjab Legislative Assembly. Sant Prem Singh was elected for the Legislative Assembly from the Gujrat and Shahpur Sikh, rural constituency twice, in 1937 and 1946. In other constituencies, they voted for the Akali candidates.

The Lubanas contributed in the freedom struggle. They participated in Ghadr and Babbar Akali movements. A good number of the Lubanas also joined Indian National Army. They lost their properties and sacrificed their lives.

Lastly, the favourable response of the Lubanas to the new environment in the Punjab under the British rule had a civilizing effect on the tribe of professional carriers. The socio-cultural awakening modernised the Lubana community.

Appendix I

Lubānkī dialect and its translation in the English and the Punjab

<i>Sr No</i>	<i>Standard words of Lubānkī</i>	<i>English translation</i>	<i>Punjabi translation</i>
1.	Ek	One	ਇੱਕ
2.	Do, dū	Two	ਦੋ
3	Tin	Three	ਤਿੰਨ
4	Chār	Four	ਚਾਰ
5	Pach	Five	ਪੰਜ
6	Chhau, Chio	Six	ਛੇ
7	Sāt	Seven	ਸੱਤ
8.	Ath	Eight	ਅੱਠ
9.	Nau	Nine	ਨੌ
10	Das	Ten	ਦਸ
11.	Bis	Twenty	ਵੀਹ
12.	Pachas	Fifty	ਪੰਜਾਹ
13	Sau	Hundred	ਸੌ
14	Mai	I	ਮੈਂ
15	Mhārō	Of me	ਮੇਰਾ
16.	Mharo	Mine	ਮੇਰਾ
17	Ham	We	ਅਸੀਂ
18.	Hamārō	of us	ਸਾਡਾ
19.	Hamārō	our	ਸਾਡਾ

20	Tū thū	Thou	ਤੁਸੀਂ
21.	Thārō	of thee	ਤੁਹਾਡਾ
22.	Thārō	Thine	ਤੁਹਾਡਾ
23.	Tam	You	ਤੁਸੀਂ
24.	Thuārō	You	ਤੁਸੀਂ
25.	Thuārō	Your	ਤੁਹਾਡਾ
26.	O, Woh	He	ਉਹ (ਇੱਕ ਬਚਨ)
27.	Ū - gō, U - Ko	Of him	ਉਸਦਾ
28.	Ū-gō, U - Ko	His	ਉਸਦਾ
29.	Vē, Veh	They	ਉਹ (ਬਹੁ ਬਚਨ)
30.	Ū-gō, un-kō	Of them	ਉਹਨਾਂ ਦਾ
31.	Ū - gō, un-kō	Their	ਉਹਨਾਂ ਦਾ
32.	Hāth	Hand	ਹੱਥ
33.	Gōdō	Foot	ਪੈਰ
34.	Nāk	Nose	ਨੱਕ
35.	Akh	Eye	ਅੱਖ
36.	Mūh	Mouth	ਮੂੰਹ
37.	Dāt	Tooth	ਦੰਦ
38.	Kān	Ear	ਕੰਨ
39.	Kēs	Hair	ਵਾਲ
40	Matho	Head	ਸਿਰ
41.	Jīb	Tongue	ਜ਼ਬਾਨ
42.	Pēt	Belly	ਪੇਟ
43.	Kādi	Back	ਪਿੱਠ
44.	Lōh	Iron	ਲੋਹਾ
45.	Sōinō	Gold	ਸੋਨਾ
46.	Chādi	Silver	ਚਾਂਦੀ

47.	Bāpū	Father	ਪਿਤਾ
48.	Bāī	Mother	ਮਾਤਾ
49.	Bhāū	Brother	ਭਰਾ
50.	Bhaini	Sister	ਭੈਣ
51.	Bandō	Man	ਆਦਮੀ
52.	Buddi, buddhi, ammā, amma, lawani	Woman	ਔਰਤ
53.	Buddi, buddhi, Lawani	Wife	ਪਤਨੀ
54.	Jātak	Child	ਬੱਚਾ
55.	Chhōrō	Son	ਪੁੱਤਰ
56.	Chhōrī	Daughter	ਪੁੱਤਰੀ
57.	Jimidār	Cultivator	ਕਿਸਾਨ
58.	Chherū, wāgī	Shepherd	ਚਰਵਾਹਾ
59.	Kāmō	Slave	ਗੁਲਾਮ
60.	Wāh-guru	God	ਪ੍ਰਮਾਤਮਾ
61.	Bhut	Devil	ਰਾਖਸ਼
62.	Sūraj	Sun	ਸੂਰਜ
63.	Chād	Moon	ਚੰਦਰਮਾ
64.	Tāro	Star	ਤਾਰਾ
65.	Āg	Fire	ਅੱਗ
66.	Pānī	Water	ਪਾਣੀ
67.	Ghar	House	ਘਰ
68.	Ghōrō	Horse	ਘੋੜਾ
69.	Gaurī	Cow	ਗਾਂ
70.	Kutharo, Kutro	Dog	ਕੁੱਤਾ
71.	Billī	Cat	ਬਿੱਲੀ

72.	Kukkar, Kukarō	Cock	ਕੁੱਕੜ
73.	Battak	Duck	ਬਤਖ
74.	Khōtō	Ass	ਖੋਤਾ
75.	Utharō	Camal	ਊਠ
76.	Janaur	Bird	ਪੰਛੀ
77.	Jā	Go	ਜਾਣਾ
78.	Khā	Eat	ਖਾਣਾ
79.	Baith	Sit	ਬੈਠਣਾ
80.	Ā	Come	ਆਉਣਾ
81.	Mār	Beat	ਮਾਰਨਾ
82.	Khālo Jā	Stand	ਖੜ੍ਹੇ ਹੋਣਾ
83.	Mar-jā	Die	ਮਰਨਾ
84.	Dē	Give	ਦੇਣਾ
85.	Nath-ja, nhāth-jā	Run	ਦੌੜਨਾ
86.	Upar	Up	ਉਪਰ
87.	Nere	Near	ਨੇੜੇ
88.	Talo-thallē	Down	ਬਲੇ
89.	Dūr	Far	ਦੂਰ
90.	Āgē	Before	ਪਹਿਲਾ, ਸਾਹਮਣੇ
91.	Pāchhē	Behind	ਪਿੱਛੇ
92.	Kāun, Kēharō	Who	ਕੌਣ
93.	Kā, Kāē	What	ਕੀ
94.	Kiū	Way	ਕਿਉਂ
95.	Aur, te	And	ਅਤੇ
96.	Par	But	ਪਰੰਤੂ
97.	Jē	If	ਜੇ
98.	Hā	Yes	ਹਾਂ

99	Nahı, na	No	ਨਹੀਂ
100	Afsōs, amsōs	Alas	ਕਾਸ
101	Bāpū-Khō, gū, gē, kō, nē	To a father	ਪਿਤਾ ਨੂੰ
102	Bāpū-gō, kā	Of a father	ਪਿਤਾ ਦਾ
103	Bāpū-kōlō, dı-san	From a father	ਪਿਤਾ ਵਲੋਂ
104	Dō bāpū	Two fathers	ਦੋ ਪਿਤਾ
105.	Dhēr sārē bāpū	More fathers	ਬਹੁਤ ਸਾਰੇ ਪਿਤਾ

*Linguistic Survey of India · Indo-Aryan Family .
Central Group* (Compiled and edited by G.A. Grierson) Vol
IX, Part III, Indian Government Printing, Calcutta 1907,
pp-317-320.



GURUDWARA
Dera Sant Prem Singh (Murala)
Begowal (Kapurthala)

Appendix II

Major Lubana Establishments

1. Dera Murala Sahib

The founder of this establishment was Sant Baba Amir Singh. He was succeeded by Baba Bishan Singh and Sant Prem Singh respectively.¹ The establishment belonged to the *Nirmala samperdāē*. Its *rahit maryādā* was entirely according to Sikhism.² This *dera* had a splendid *gurudwārā*.³ It was situated in the Kharian tahsil of Gujrat district. It was located between Kharian and Chak Purana near the railway line leading to Rawalpindi.⁴ Upto the beginning of the twentieth century, this *derā* was under the control of the Arora Sikhs. In 1908 Sant Prem Singh, a prominent Lubana Sikh, was nominated as head

¹ਮੁਰਾਲਾ ਇੱਕ ਸਾਥੀ ਜੋਹੀ ਥਾ ਵਿਚ ਇਕ ਵਿਰੱਕਤ ਮਹਾਪੁਰਸ ਸੰਤ ਅਮੀਰ ਸਿੰਘ ਹੋਰਾ ਡੇਰਾ ਆ ਲਾਇਆ ਸੀ। ਇਹਨਾ ਦੇ ਪਿਛੇ ਮਹਾਤਮਾ ਬਿਸਨ ਸਿੰਘ ਜੀ ਉਸ ਜਗ੍ਹਾ ਸੇਵਾ ਉਤੇ ਆ ਡਟੇ ਸਨ, ਗੁਰਦੁਆਰਾ ਬਣਾਇਆ। ਇਸ ਸਥਾਨ ਨੂੰ ਬਹੁਤ ਸਾਰੀ ਤਰੱਕੀ ਮਹੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਹੁਰਾ ਦਿੱਤੀ ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ, ਅਮ੍ਰਿਤ ਜੀਵਨ, ਪੰਨਾ 247

²*Nirmal Sampardae* (ed.), Pritam Singh, Guru Nanak Dev University, Amritsar 1981, pp 71-72 See also, Giani Chet Singh, *Gur Sagar De Suhe Moti*, p. 31

³ਗੁਰਦੁਆਰਾ ਬਹੁਤ ਆਲੀਸ਼ਾਨ ਹੈ।

: Giani Sher Singh, *Amrit Juwan*, p 247 1

⁴ਮੁਰਾਲੇ ਦਾ ਗੁਰਦੁਆਰਾ ਪਿੰਡੇ ਪਹਾੜ ਵੱਲ ਰਾਵਲਪਿੰਡੀ ਨੂੰ ਜਾਇਆ ਖੱਬੇ ਪਾਸੇ ਰੇਲ ਲਾਇਨ ਦੇ ਨਾਲ ਹੀ ਖਾਰੀਆਂ ਤੇ ਚੱਕ ਪੁਰਾਣੇ ਵਿਚਕਾਰ ਜਿਹੇ ਸੌਭ ਰਿਹਾ ਹੈ।

: Giani Sher Singh, *Amrit Juwan*, 258, Giani Chet Singh *Gur Sagar De Suhe Moti*, p 31 and *Index to Punjab Government Gazette for the half-year ending 30th June 1937*, p 30

of this establishment by Baba Bishan Singh.⁵ Under his guidance, this establishment became significant. It became an important centre of Sikh activities.⁶ It had about 100 *bighās* of land and 60 rooms. It has accommodation for 200 persons.⁷

The management of the establishment was in the hands of its head. Various duties were assigned to different persons by him. The income was mainly from land and offerings. The succession in the earlier days was according to virtue and capability. After 1950 it became hereditary.⁸

The daily programmes of the *dera* included the recitation of *Asā dī wār* and *rehrās* by a *rāgī jathā* in the presence of a large gathering. Sant Prem Singh used to do *kirtan* at both times in the morning and in the evening.⁹ On special occasions, big *diwāns* were held. Such functions were attended by *kirtanī jathās*, lecturers, *parchārakas* and important leaders. An important *diwān* was organised on the 13th, 14th and 15th of *Bhadon* in the memory of

⁵ਮਹਾਂਤਮਾ ਬਿਸ਼ਨ ਸਿੰਘ ਜੀ ਨੇ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਨੂੰ ਪਾਸ ਬੁਲਾਇਆ ਤੇ ਸੰਗਤ ਸਾਹਮਣੇ ਗੁਰਦੁਆਰੇ ਦੀ ਮਹੰਤੀ ਦੀ ਦਸਤਾਰ ਸੀਸ ਤੇ ਬੰਨ ਕੇ ਕਿਹਾ ਤੁਸੀਂ ਅੱਜ ਤੋਂ ਇਸ ਅਸਥਾਨ ਦੇ ਸੰਵਾਦਾਰ ਹੋ : ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ, ਅੰਮ੍ਰਿਤ ਜੀਵਨ, ਪੰਨਾ 46.

⁶“ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੇ ਜੀਵਨ ਦੀ ਇਕ ਝਾਕੀ”. ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 28, 7 ਨਵੰਬਰ 1945, ਪੰਨਾ 4, : ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ, ਅੰਮ੍ਰਿਤ ਜੀਵਨ, ਪੰਨਾ 247.

The *dera* Murala was the seat of Mahant Prem Singh and was held in reverence by the Sikhs : Gurcharan Singh Talib, *Muslim League Attack on Sikhs and Hindus in the Punjab 1947*, Shiromani Gurudwara Parbandak Committee, Amritsar 1950, P.205

⁷ਭੇਰੇ ਨਾਲ 100 ਬਿਘੇ ਜਮੀਨ ਵੀ ਹੈ : ਪ੍ਰਤਾਪ ਸਿੰਘ, ਪਾਕਿਸਤਾਨੀ ਘੱਲੂਘਾਰਾ, ਪੰਨਾ 242.

⁸Partap Singh, *Pakistani Ghalughara*, p. 242. See also Giani Sher Singh, *Amrit Juwan*, p 247 and *Prem Sandesh*, Vol. 7, No. 28, 7 November 1945, p 4.

⁹ਗੁਰਦੁਆਰੇ ਵਿਚ ਦੋਵੇਂ ਵੇਲੇ ਮਹੰਤ ਜੀ ਆਪ ਕੀਰਤਨ ਕਰਦੇ ਹਨ : ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ, ਅੰਮ੍ਰਿਤ ਜੀਵਨ, ਪੰਨਾ 258 ਅਤੇ ਗਿਆਨੀ ਚੰਡ ਸਿੰਘ, ਗੁਰ ਸਾਗਰ ਦੇ ਸੱਚੇ ਸੰਤੀ, ਪੰਨਾ 54.

Sant Bishan Singh.¹⁰ *Langar* was well-arranged ¹¹ Special arrangement was made for *amrit parchār*. The *dera* had five persons especially for this task ¹² Dera Murala Sahib played an important role for spreading education, preaching Sikhism, and eradicating social evils from the Lubana community. After partition, the *dera* was shifted to Begowal district Kapurthala.

¹⁰ਮੁਰਾਲੇ ਮਹਾਂਪੁਰਖ (ਸੰਤ ਬਿਸ਼ਨ ਸਿੰਘ ਜੀ) ਦੀ ਯਾਦ ਵਿੱਚ ਆਪ 13, 14, 15 ਭਾਵੇਂ ਨੂੰ ਜੋੜ ਮੇਲਾ ਕਰਿਆ ਕਰਦੇ ਸਨ: ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਹੁਰੂ ਸਾਗਰ ਦੇ ਸਚੇ ਮੋਤੀ, ਪੰਨਾ 53.

¹¹ਮੁਰਾਲੇ ਦਾ ਲੰਗਰ ਬਹੁਤ ਮਸ਼ਹੂਰ ਹੈ। ਮਹਾਤਮਾ ਜੀ ਦਾ ਇਹ ਕਥਨ ਸੀ ਕਿ ਰੋਟੀ ਜਿਸਨੂੰ ਭੀ ਵਿਉਂਤਿ ਘਿਉ ਨਾਲ ਚੋਦੀ ਚੋਦੀ ਵਿਉਂਤਿ। ਅਜੇ ਤਕ ਈਹੋ ਗੀਤ ਜਾਰੀ ਹੈ : ਗਿਆਨੀ ਸੋਰ ਸਿੰਘ, ਅਮ੍ਰਿਤ ਜੀਵਨ, ਪੰਨਾ 44. ਆਪ ਜੀ ਦੇ ਲੰਗਰ ਦੀ ਸੋਭਾ ਸਾਰੇ ਹਿੰਦੁਸਤਾਨ ਦੇ ਕੋਨੇ ਕੋਨੇ ਵਿਚ ਸੁਣੀ ਜਾਂਦੀ ਹੈ : "ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ ਦੇ ਜੀਵਨ ਦੀ ਇੱਕ ਝਾਕੀ", ਪ੍ਰੇਮ ਸੰਦੇਸ਼, ਜਿਲਦ 7, ਅੰਕ 28. 7 ਨਵੰਬਰ 1945, ਪੰਨਾ 4.

¹²Giani Chet Singh, *Gur Sagar De Suche Moti*, pp 59-62



GURUDWARA

Dera Baba Karam Singh Ji Hoti Mardan

Maksudpur (Kapurthala)

2. Dera Hoti Mardan

This *dera* was established by Baba Karam Singh in 1860 at Kala-Pani near Hoti Mardan in Peshawar district (NWFP). It became popular by the name of Hoti Mardan. The establishment belonged to the *Nirmala Samperdāe*.¹ It had 500 acres of land. The income was mainly from land and offerings. The management of the establishment was directly under the control of a 'sant who was second-in-command. He assigned all the duties to different persons.²

The succession to the headship of the *dera* was on the basis of merit. Baba Karam Singh was succeeded by Baba Aya Singh and Baba Ram Singh respectively.³ In 1937, this establishment came under the guidance of Baba Majha Singh, who belonged to the Lubana community. This establishment did a lot to eradicate the social evils like untouchability, *purdāh* and intoxicants. *Langar* and *Kirtan* were the daily programmes.⁴

After partition of the country in 1947 this *derā* was shifted to Maksudpur in the Kapurthala district.⁵ Nowadays, this *derā* is rendering very valuable services to the Lubana community through education and social reforms.⁶

¹*Nirmal Sampardae* (ed.), Pritam Singh, pp. 71-72

²Jaswant Singh, *Labanas in the Panjab*, p. 70

³*Nirmal Sampardae* (ed.), Pritam Singh, pp. 71-72. See also Gulcharan Singh, "Sant Majha Singh Ji", *Lobana Sewak*, Vol. 3, Part I, pp. 9-10

⁴Sant Roshan Singh, *Hoti Mardan De Chamkde Sitare*, p. 71. See also, Gulcharan Singh, "Sant Majha Singh Ji", *Lobana Sewak*, Vol. 3, Part I, pp. 9-10

⁵*Nirmal Sampardae* (ed.), Pritam Singh, p. 72

⁶Jawant Singh, *Labanas in the Panjab*, p. 70

**GURU LADHO RE**

Appendix III

EMINENT LUBANA PERSONALITIES

1. Baba Makhan Shah

Baba Makhan Shah, son of Dase Shah was a great merchant of the Lubana community. He belonged to *Peṛiā got*. According to the Sikh legends, he was born in 1619 A.D. There is controversy about the place of his birth.¹

Baba Makhan Shah rendered praiseworthy service both to Sikhism and the Lubana community. According to the Sikh legends, he identified Guru Teg Bahadur as the successor of Guru Harkrishan at Baba Bakala. It was a very significant event in the history of the Sikhs.² Moreover, it glorified the name of the Lubana tribe. So, we give due importance to Baba Makhan Shah Lubana.

¹Fauja Singh (ed.), *Guru Gobind Singh Marg*, p. 34. See also, Gulcharan Singh, *Makhan Shah Lubana*, p. 46.

²Bhai Kahan Singh, *Gurshabad Ratnakar Mahan Kosh*, p. 704. See also, Santokh Singh, *Suraj Parkash* Vol. X, pp. 4006-11.



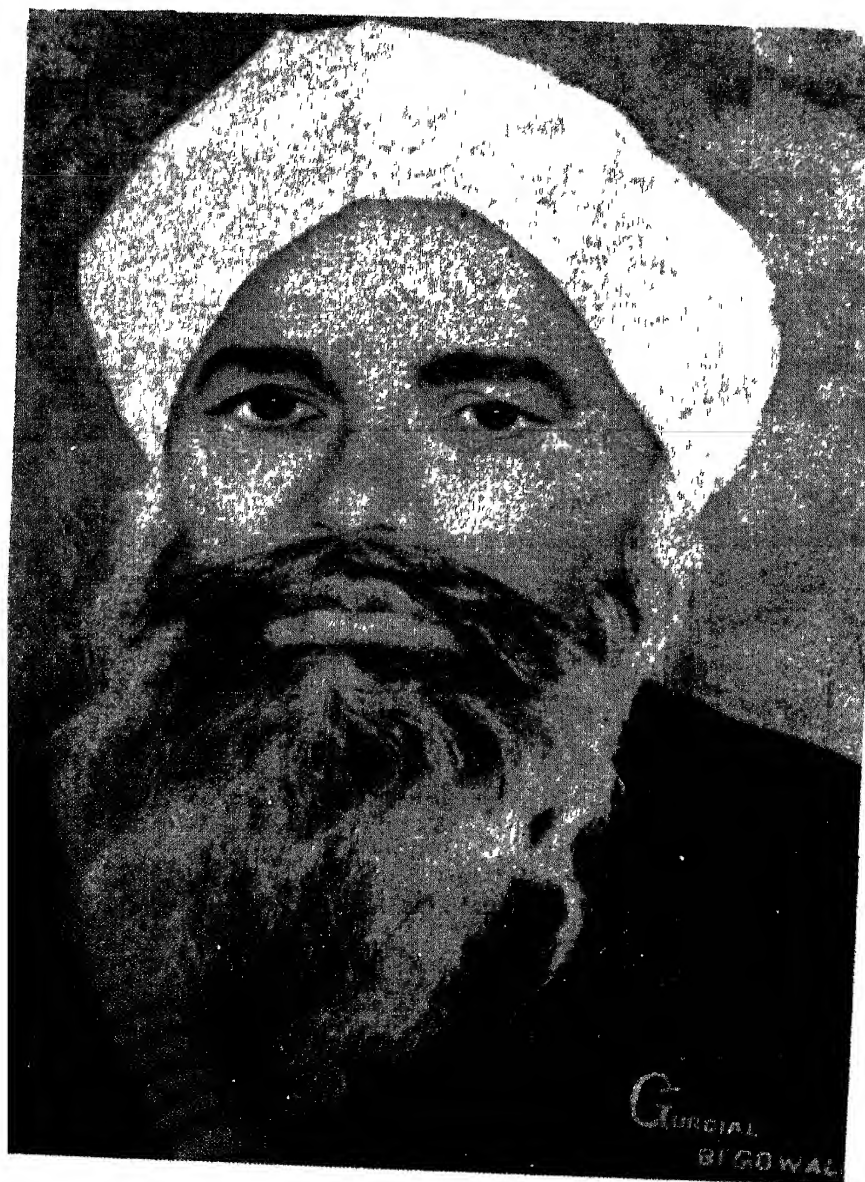
Baba Lakhi Shah Lubana cremating the headless body of
Shri Guru Teg Bahadur by setting his house on fire.

2. Baba Lakhi Shah

Baba Lakhi Shah was the second well-known merchant of the Lubana community. According to the Sikh legends, he showed great bravery and devotion for the cause of Sikhism. He cremated the dead body of Guru Teg Bahadur after the Guru's execution at the Chandni Chowk in Delhi on November 11, 1675 A.D. Bhai Lakhi Shah and his sons by putting themselves in such evident danger performed an exemplary act of religious devotion and thereby earned gratitude of the Sikhs for all times to come.¹ Thus, he brought glory for the Lubana community.²

¹Bhai Gian Singh, *Shri Guru Panth Prakash*, p. 1135. Max Arthur Macauliffe, *The Sikh Religion - Its Sacred Writings and Authors*, Vol. III, p. 389, DG Hoshiarpur, 1980, p. 30.

²G S Randhır, *Sikh Shrines in India*, p. 57.



SANT PREM SINGH
(1882 - 1950)

3. Sant Prem Singh (1882-1950)

Sant Prem Singh worked for the uplift of the Lubana community in the first half of the twentieth century. He was an important leader of the Lubanas. He was greatly respected in the Sikh community.¹

Born in 1882 A.D. at Khorī Dunna Singh, a village in Gujrat district, he went to Dera Murala Sahib in his early age and learnt the Punjabi and *kirtan*.² In 1908 A.D. he was nominated as sant of the *dera* by Baba Bishan Singh. Henceforth, he took interest in his community.³ He regarded education as the best mean for upward social mobility. Five high schools and a number of middle and primary schools both for the boys and girls were established under his guidance.⁴ In those schools free education was given to the poor and needy students without any distinction of caste and creed.⁵ He was the prominent leader of *Vihar Sudhar* Movement. He preached Sikhism enthusiastically. He got constructed many *gurudwārās* in the villages inhabited by the Sikh Lubanas. He also got constructed two *bungās* at Nankana Sahib and Baba Bakala.⁶ He was nominated as a member of Parchar Sub Committee of the Chief Khalsa Diwan on 30th

¹Giani Sher Singh, *Amrit Jiwan*, pp. 247-48, *Punjab Legislative Assembly Debates*, Speeches of Gopi Chand Bhargava, S Kapoor Singh, S Kartar Singh, S Partap Singh Kairon and S Prithvi Singh on 28th February 1951 *The Tribune*, 6 June 1950, p 1

²Gulcharan Singh, *Jiwan Sant Prem Singh (Murala)*, p 1

³Giani Sher Singh, *Amrit Jiwan*, p 46

⁴ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ, ਟਾਡਾ, ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਬੋਝੀ, ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਬਾਬਕਵਾਲ, ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਭਟਨੂਰਾ, ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ 88 ਚਕ ਮੁਲਤਾਨ ਅਤੇ ਹੋਰ ਅਨੇਕਾਂ ਮਿਡਲ ਤੇ ਪ੍ਰਾਇਮਰੀ ਸਕੂਲ ਸੰਤਾ ਦੀ ਕ੍ਰਿਤ ਦੇ ਮਹਾਨ ਕਾਰਨਾਮੇ ਹਨ : ਪ੍ਰੋਮ ਸੰਦੇਸ਼, ਜਿਲਦ 8. ਅੰਕ 38, 4 ਮਈ 1947, ਪੰਨਾ 11.

⁵*The Tribune*, 6 June 1950, p 1

⁶Giani Sher Singh, *Amrit Jiwan*, pp 247-48

April 1922.⁷ He remained the member of Shiromani Gurudwara Parbandak Committee from 1926 to 1950. He also became a member of its executive committee firstly in 1937 A.D. and secondly in 1948 A.D.⁸

Sant Prem Singh was an active participant in the Akali Movement. He sent a *jathā* of 25 Lubanas under Giani Chet Singh.⁹ He contested for the membership of Legislative Assembly from Gujrat-Shahpur Sikh Rural constituency and was elected twice, in 1937 and in 1946.¹⁰ He was one of those legislators who always pleaded with the authorities the case of his constituents.¹¹ The important

⁷ *Chief Khalsa Diwan Di Karj Sadhak Committee To General Committee Dian Meetingan Da Karwahī Register 1920-25*, pp. 262 & 320.

⁸ Shamsher Singh Ashok, *Shiromani Gurudwara Parbandhak Committee Da Panjah Sala Itihas*, pp. 24, 71, 152, 161, 180 & 215 : *The Tribune*, June 6, 1950, p. 1.

⁹ Gulcharan Singh, *Jiwni Sant Prem Singh (Murala)*, pp. 49-50.

¹⁰ *The Tribune*, February 11, 1937, February 24, 1946.

¹¹ *The Punjab Legislative Assembly Debates From 5th April to 22nd July, 1937*, Vol. I, Punjab Government Printing, Lahore 1937, pp. 1732-33 & 1816; *The Tribune*, June 6, 1950, p. 1

¹² Q.No. 646 Mahant Prem Singh. Will the Honourable the premier be pleased to state -

(a) whether it is a fact that in February, 1935 a volume of Sir Guru Granth Sahib was stolen away from the gurudwara in the village Agroa tahsil Phalia, district Gujrat ;

(b) if the reply to (a) above be in the affirmative, whether the holy volume was recovered by the police ; if so, from whom ;

(c) whether any of the accused were challaned by the police in this connection ;

(d) if the answer to (c) above in the affirmative, whether any of the accused were convicted by the court if not reasons for the same ;

(e) if the answer (a) above in the affirmative, what steps the govt. has taken to prevent recurrence of such crimes ?

The Honourable Major Sir Sikander Hyat Khan :

(a) Yes

(b), (c) and (d) The stolen volume of Siri Guru Granth Sahib was recovered by the police from two persons, who were prosecuted under the section 457, Indian Penal Code, but were acquitted by the court for want of

religious issues like theft of Siri Guru Granth Sahib from village Agroa, tahsil Phalia, district Gujrat and setting fire to the Gurudwara of village Dhok Nawan Lok district Gujrat were raised by him in the Punjab Legislative Assembly in 1937.¹²

sufficient proofs Nevertheless, they were placed on Security under the section 107 of criminal procure code for the year

(e) Twenty-nine persons belonging to the accused's faction were placed on security under the section 107, criminal procedure code, for the year

Q No 647 Mahant Prem Singh . Will the Honourable he premier be pleased to state :-

(a) Whether it is a fact that in the beginning of 1935, the gurudwara of village Dhok Lok, tahsil Phalion, district Gujrat, was set to fire as a result of which the doors of the said gurudwara were burnt ,

(b) if the answer (a) above be in the affirmative, whether the incendiaries were challaned and convicted, if not, why not ? The Honourable Major Sir Sikander Hyat-Khan . (a) Yes (b) The incendiarism was reported at the police station several days after the occurrence The superintendent of police, Gujrat, visited the spot and a case under section 436, Indian Penal Code, was registered. The accused named by the complainant absconded, and action under section 87 and 512, criminal procedure code was taken against them No further action was, however, taken as a compromise was reached between the Mahammadans and the sikhs The damaged door of the Gurudwara was repaired by the Mahammadan resident of the village who also agreed to give some land to the sikhs to widen a lane leading to the Gurudwara.

Punjab Legislative Assembly Debates, 20th July 1937, Vol I, No. 25, Punjab Govt. Printing, Lahore, 1937, pp 1732-33



SANT MAJHA SINGH
(1866 - 1971)

4. Sant Majha Singh (1866-1971)

He was born at Maksudpur in Kapurthala state in 1866. His parents died in his childhood. Compelled by the circumstances, he had to take shelter in Dera Hoti Mardan. After a long service, he became the *sant*, second in command in 1912 A.D. He became a prime *sant* in 1937 A.D.¹

Sant Majha Singh paid his attention to eradicate the social evils. He preached the Gospel of Sikhism. After partition, his contribution to the Lubana community in the field of education and social reforms is praiseworthy. He laid the foundation stone of Guru Nanak Prem Karmarsar college, Nadala, district Kapurthala in 1969 A.D. He died in 1971.²

¹Sant Roshan Singh, "Sant Baba Majha Singh Ji", *Hoti Mardan De Chamakde Sitare*, n.p n d , pp 1-7 and Harnam Singh, *Lubana Itihas*, pp 243-46

²Sant Roshan Singh, "Sant Baba Majha Singh Ji", *Hoti Mardan De Chamakde Sitare*, pp. 30-49 and Harnam Singh, *Lubana Itihas*, p 241



SARDAR BAHADUR MEHTAB SINGH GALOWAL
(1854 - 1925)

5. Sardar Bahadur Mehtab Singh Galowal (1854-1925)

Subedar Major (Honorary Captain) Sardar Bahadur Mehtab Singh was born in 1854 at Galowal, Tahsil Dasuya, district Hoshiarpur. After getting some education, he joined the army. He was recruited in the 1st Sikh Infantry Regiment in 1874. On account of good performance, he became Subedar Major. He won many medals like Military Cross and Order of British India Class I. He was honoured with allotment of 5 squares of land in Chak No 115 in Shahpur district and the title of 'Sardar Bahadur' ¹

Mehtab Singh's services for the Lubana community in the army and agriculture are well-known. Firstly, he was able to create separate companies of the Lubanas in 48th pioneers in 1901 and Bengal pioneer in 1903. Secondly, due to his efforts, the Lubanas of ten districts were included among the agricultural tribes of the Punjab in 1906 A.D.²

He rendered very valuable services to the British during the First World War. He was honoured with recruiting *sanad* signed by His Excellency the commander-in-chief at the Divisional Darbar held at Jalandhar on February 19, 1919 A.D.³

¹Gulcharan Singh, "Captain Mehtab Singh", *Jwani Sant Prem Singh (Murala)*, pp 88-90

²Harnam Singh, *Lubana Itihas*, pp 14-16. See also, Tugewell, *The History of Bombay Pioneers*, p 379; Punjab Government Notification No 100 dated March 30, 1906 (Appendix No 54) *Annual Report The Working of The Punjab Alienation of Land Act XIII of 1900, for the year ending 30 September, 1907*, p 2

³*List of Major Rewards granted to the five districts of the Jullundur Division and Adjoining States at the Divisional Darbar held at Jullundur on February 19th, 1919*, p. 3

6. Sardar Bahdur Gopal Singh (1862-1947)

Sardar Gopal Singh was born in 1862 A.D. at Nurpur Lubana in Kapurthala state. He learnt Urdu, Persian, English and Gurmukhi in his early career. He joined army in 1882 but left it in order to manage the estate awarded to his father in Lahore district.¹

During the First World War, he sent maximum recruits from the Lubana community. Recognising his services, two squares of land in chak No. 28 in Chunnian tehsil of Lahore district and five squares in the Okara tehsil of Montgomery district were awarded to him. He was honoured firstly with the title of 'Sardar Sahib' and then with the title of 'Sardar Bahadur'. He was nominated the member of Punjab Legislative Council in 1921 A.D.² He remained its member upto 1923 A.D.³ He strongly pleaded the case of the Lubanas of Lyallpur, Jhang, Shahpur and Montgomery districts to include them in the agriculturist tribes. He made it clear that the Lubanas followed the occupation of agriculture and military service. They would not be entered in census columns of low criminal tribes.⁴

Sardar Gopal Singh supported the planned programmes for the uplift of the Lubanas. He did a lot to establish Guru Gobind Singh Khalsa Lobana High School at Tanda in 1921. He participated in the Vihar Sudhar Lehar. In 1928, he arranged Vihar Sudhar Conference at Chak No. 37 Pattoki in Lahore district.⁵ Besides, he contributed a lot

¹Jaswant Singh, *Labanas in the Panjab (1849-1947)*, p. 80

²*Punjab Legislative Council Debates 8th January to 23rd February 1921*, Vol. I, No. I, Punjab Government Printing, Lahore, 1921, p. 2.

³*Punjab Legislative Council Debates 22th October 1923*, Vol. V, No. 1, p. 157

⁴*Punjab Legislative Council Debates*, 8th January to 16th April 1921, Vol. I, pp. 14-15.

⁵Jaswant Singh, *Labanas in the Panjab (1849-1947)*, p. 80.

for the construction of a *bunga* at Nanakana Sahib. He took initiative to build another *bunga* near the tank of Baba Bakala in 1927 A.D. He died in 1947 at Nurpur Lubana.⁶

⁶Gulcharan Singh, *Juani Sant Prem Singh Ji (Murala)*, pp 35-38



BAWA HARNAM SINGH
(1915 - 1981)

7. Bawa Harnam Singh (1915-1981)

Bawa Harnam Singh was born on June 10, 1915 at Khorī Dunna Singh in Gujrat district. He passed Matriculation examination, from Guru Gobind Singh Khalsa Lobana High School, Tanda in 1931. For higher education, he joined Khalsa College, Amritsar. After some time, he migrated to Sikh National College, Lahore. He did B.A. from the same institution in 1936.¹

After study, he participated in the programmes chalked out for the uplift of the Lubana community. In order to preach against social evils and bring socio-cultural awakening among the Lubanas, he started a weekly, *Prem Sandesh*, in 1941. He was its managing editor. After 1950, he dominated the Lubana community. He was elected M.L.A. three times. He was appointed as Minister of State; Agriculture and Forests in the Akali Ministry headed by Sardar Parkash Singh Badal on June 5, 1970.³

¹Gulcharan Singh, "Bawa Harnam Singh Ji", *Lobana Sewak*, Vol. 12, July to October 1981, p 1 and *Punjab Vidhan Sabha Who's Who 1969*, Government Press, Chandigarh 1970, p 40

²*Prem Sandesh*, weekly R.L. No 4755 Mercantile Press Lahore. See also, S. Dhanna Singh Rangila, "Bawa Harnam Singh", *Prem Sandesh*, Vol 6, No 26, 25 October, 1994, p. 9

³*Punjab Vidhan Sabha Who's Who 1969*, Government Press, Chandigarh 1970, p 40



GLANI CHET SINGH
(1902 -)

8. Giani Chet Singh (1902 -)

Giani Chet Singh was born on March 15, 1902 at Bhakhrewali, district Gujrat. He learnt Punjabi from the village *granthī*. He got primary education in Urdu medium. Under the guidance of Pandit Narain Singh, he studied many scriptures in Urdu and Hindi. In 1919, he analysed *Sri Guru Granth Sahib* under the guidance of Giani Amir Singh at Amritsar.¹

In 1921, Giani Chet Singh went to Dera Morala Sahib. He supported the *Vihar Sudhar* Movement, educational and religious programmes arranged under the guidance of Sant Prem Singh. A good number of the Lubanas were baptised by him. He was appointed a head-*granthī* in Singh Sabha Gurdwara in Gujranwala in 1936 A.D. In 1944, he was appointed a *granthī* in Sri Harimandar Sahib, Amritsar. He became the head *granthī* of the same institution on 10th February 1963 and retired from this post in 1974.²

Politically, Giani Chet Singh participated in the Akali Movement. He led a *yāthā* of 25 Lubanas for Pheru Da Morcha, and was imprisoned on 6th April 1924. He was punished for 6 months rigorous imprisonment and sent to Multan Jail. He was also fined rupees 200. He is still alive.³

¹Giani Chet Singh, *Jiwan Giani Chet Singh*, MS, pp 31-98; Ajit, September 16, 1993, p 3.

²Jaswant Singh, *Labanas in the Panjab 1849-1947*, p 74.

³Ajit, September 16, 1993, p 3



GLANI HEM SINGH
(1910 -)

9. Giani Hem Singh (1910-)

Giani Hem Singh was born at Tanda Ram Sahai, district Hoshiapur on 1st January 1910 A.D. He did matric from D A.V. High school, Dasuya in 1926. He had great inclination towards moral and religious education. So, he went to Dera Mastuana and passed Gīanī in 1931.

He did B.A. privately.¹ He took keen interest in social reforms and spread of education. He remained the secretary of Lubana Sikh Vihar Sudhar Committee from 1934 to 1946. An important *dīwān* was held at Tanda Ram Sahai on 5th and 6th December 1944 under his guidance. Six resolutions relating to the appointment of educated *granthīs* in the *gurdwārās*, spread of female education, to minimise the stay of marriage party, to decrease the number of mediators, to avoid *got* rules during betrothal and to help the British government during the Second World War were passed. He did a lot to increase the circulation of *Prem Sandesh*.³ He helped to establish a number of educational institutions and to construct *gurdwārās* in various villages.⁴ He is still alive.

¹Gulcharan Singh, *Jiwani Sant Prem Singh Ji (Murala)*, p. 110

²“ਟਾਡਾ ਰਾਮ ਸਹਾਈ ਦੀਵਾਨ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤੇ”, ਪ੍ਰੇਮ ਸੰਦੇਸ਼. ਜਿਲਦ 6. ਅੰਕ 39. 24 ਜਨਵਰੀ 1945, ਪੰਨਾ 9.

³ਚਰਨਾਮ ਸਿੰਘ, “ਗਿਆਨੀ ਹੇਮ ਸਿੰਘ ਦੀ ਸੇਵਾ ਵਿਚ ਸਾਡੀ ਜਾਤੀ ਅਪੀਲ”. ਪ੍ਰੇਮ ਸੰਦੇਸ਼. ਜਿਲਦ 3, ਅੰਕ 36. ਜਨਵਰੀ 4, 1942, ਪੰਨਾ 9

⁴ਗੁਰਚਰਨ ਸਿੰਘ, ਜੀਵਨੀ ਸੰਤ ਪ੍ਰੇਮ ਸਿੰਘ ਜੀ (ਮੂਰਾਲਾ). ਪੰਨਾ 111.



DR. SUNDER SINGH
(1870 - 1940)

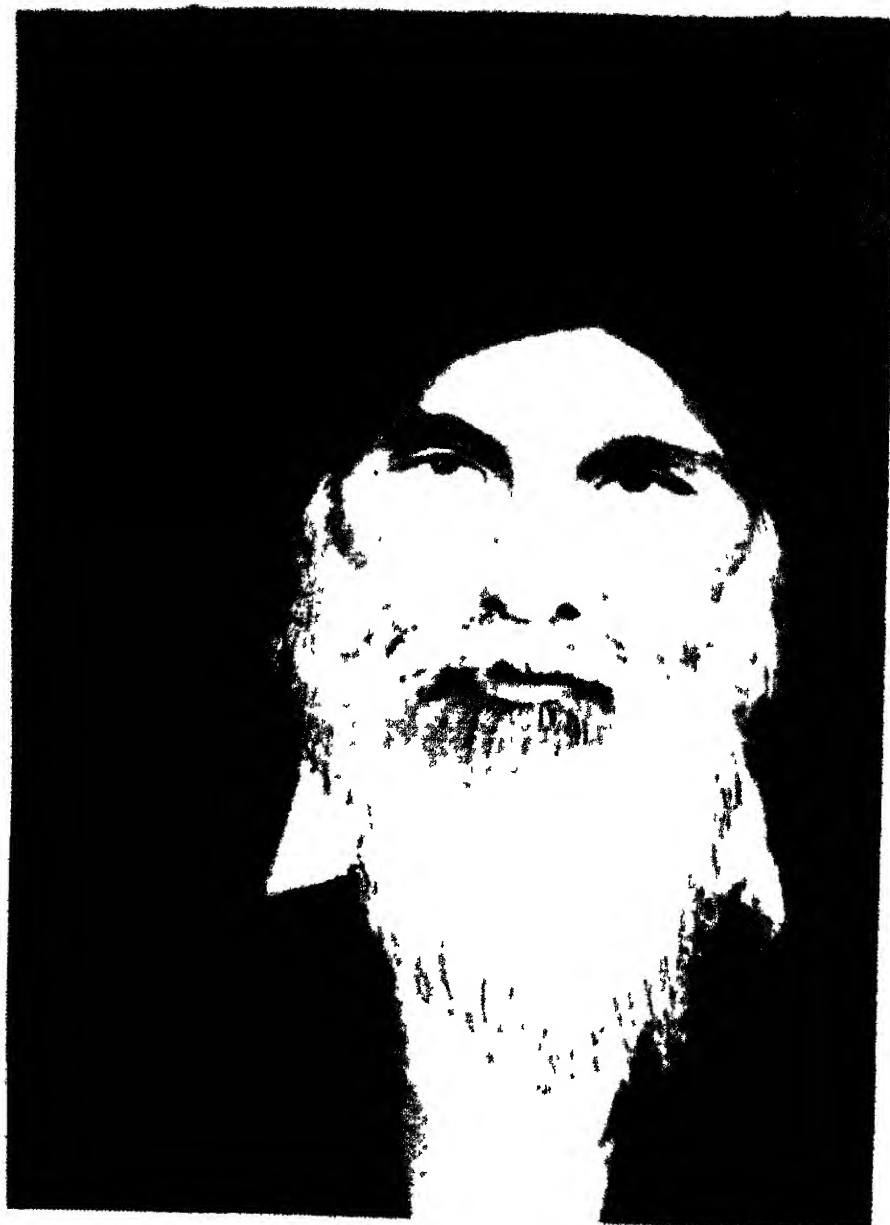
10. Dr. Sunder Singh (1870-1940)

He was born in 1870 at Bazurgwal in Gujrat district. After getting middle standard education, he joined Lahore Medical School and got the degree of Local Native Doctor in 1893. He joined regular service as a sub-Assistant Surgeon in Burma. He was promoted first to Assistant Surgeon and then to a Civil Surgeon in 1912. He retired from Service in 1920 and came back to India.¹

After retirement, Dr. Sunder Singh devoted his whole time for the betterment of Lubana community. He also participated in *Vihar Sudhar* Movement. On the educational side, he played an important role for the establishment of Guru Gobind Singh Khalsa Lubana High School Tanda in Gujrat district. He remained the secretary of that institution upto his death in 1940. He opened two primary schools in his village one for boys and the other for girls. Later on, Boys' school was upgraded to Middle school. In these schools, free education was imparted to the poor.²

¹Gulcharan Singh, Raibahadur Dr Sunder Singh Kaisre Hind", *Lobana Sewak*, October-December 1979, p 17

²Jaswant Singh, *Labanas in the Panjab*, p 79



GLANI HARCHARAN SINGH
(1904 - 1988)

11. Giani Harcharan Singh (1904-1988)

Giani Harcharan Singh was born in March 1904 at Nangal Lubana. He passed the Middle standard examination from Anglo-vernacular English school in Nadala in 1921. He did Giani in 1926. Then he joined Sikh Missionary College started by Shiromani Gurdwara Parbandak Committee in 1927. He taught in the same institution in 1929-30. Giani Harcharan Singh was important leader of *Vihar Sudhar Lehar* in the third decade of twentieth century. He was the stage secretary of Vihar Sudhar Conference arranged at Khokharwali in Sialkot district in 1927.¹ He helped to construct a *bungā* at Baba Bakala. He remained the secretary of the *bungā* from 1926 to 1950.²

He was one of the close associates of Sant Prem Singh. His role in politics was noteworthy. He took part in the Non-cooperation and Akali movements. He was imprisoned on 20th March, 1922.³ He supported Sant Prem Singh in his elections of Legislative Assembly in 1937 and 1946.⁴

¹Harinder Singh, *Nangal Lubana (1956-88): Study of Socio-Economic Change*, pp. 75-76

²Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)*, p. 107

³*Kapurthala Sutantrata Sangramie*, District Red Cross Society, Khukhrain Printing Press, Kapurthala n.d

⁴Harinder Singh, *Nangal Lubana (1956-88) Study of Socio-Economic Change*, p. 76.



CHAUDHARY LAKHI SINGH
(1902 - 1977)

12. Chaudhary Lakhi Singh (1902-1977)

Chaudhary Lakhi Singh was born on 1st January 1902 at Tanda in Gujrat district. He passed B.A. and various degrees related to accounts. He joined service as Financial Adviser and Account Officer in the Custodian and Rehabilitation Department in 1920. On 17th January 1960, he retired as Examiner Local Fund Punjab.¹

Keenly interested in the spread of education, he worked as the secretary of Guru Gobind Singh Lobana High School, Tanda. He established a Kanya Pathshala in 1931 and gave financial assistance to Lubana educational institutions. He had a great interest in writing. He wrote various books like *Account and Audit*, *Municipal Laws*, *Civil Regulations*, *Fundamental and Supplementary Rules*.²

He was close to Sant Prem Singh. He preached against social evils and unique feature of Lubana culture. After retirement, he took active part in politics. He was elected to the Punjab Legislative Assembly as an Akali candidate in 1962. He died on 1st January 1977 at Miani Afghana in Hoshiarpur district.³

¹Jaswant Singh, *Labanas in the Panjab*, p. 80.

²Prem Singh, "Karamshil Shakshiat Si-Chaudhari Lakhi Singh", *Gur Ladho Re*, Monthly, Vol. I, March 1996, pp. 19-26.

³Jaswant Singh, *Labanas in the Panjab*, p. 80.



CAPTAIN JAWALA SINGH
I.O.M.O.B.I.

13. Captain Jawala Singh

Subedar Major (Honorary Captain) Jawala Singh was born in Mehsam, district Gujrat. He joined Sikh Pioneer and became Subedar Major in the 3rd Sikh Pioneer. He took part in many important Campaigns during his military service. He showed great bravery during the First World War and was honoured with Indian Order of Merit and Order of British India. He was also allotted two squares of land in chak No. 28 in Gujrat district. He retired from service in 1920 A.D.

He joined *Vihar Sudhar Lehar* initiated by Sant Prem Singh. He fully cooperated Sant Prem Singh in his educational programmes. He was a vice-president of Guru Gobind Singh Khalsa Lobana High School, Tanda. He was nominated as a member of the Gujrat District Board.¹

¹Gulcharan Singh, *Jivni Sant Prem Singh Ji (Murala)*, pp. 91-93.



MAJOR SHARAM SINGH
(1901 - 1963)

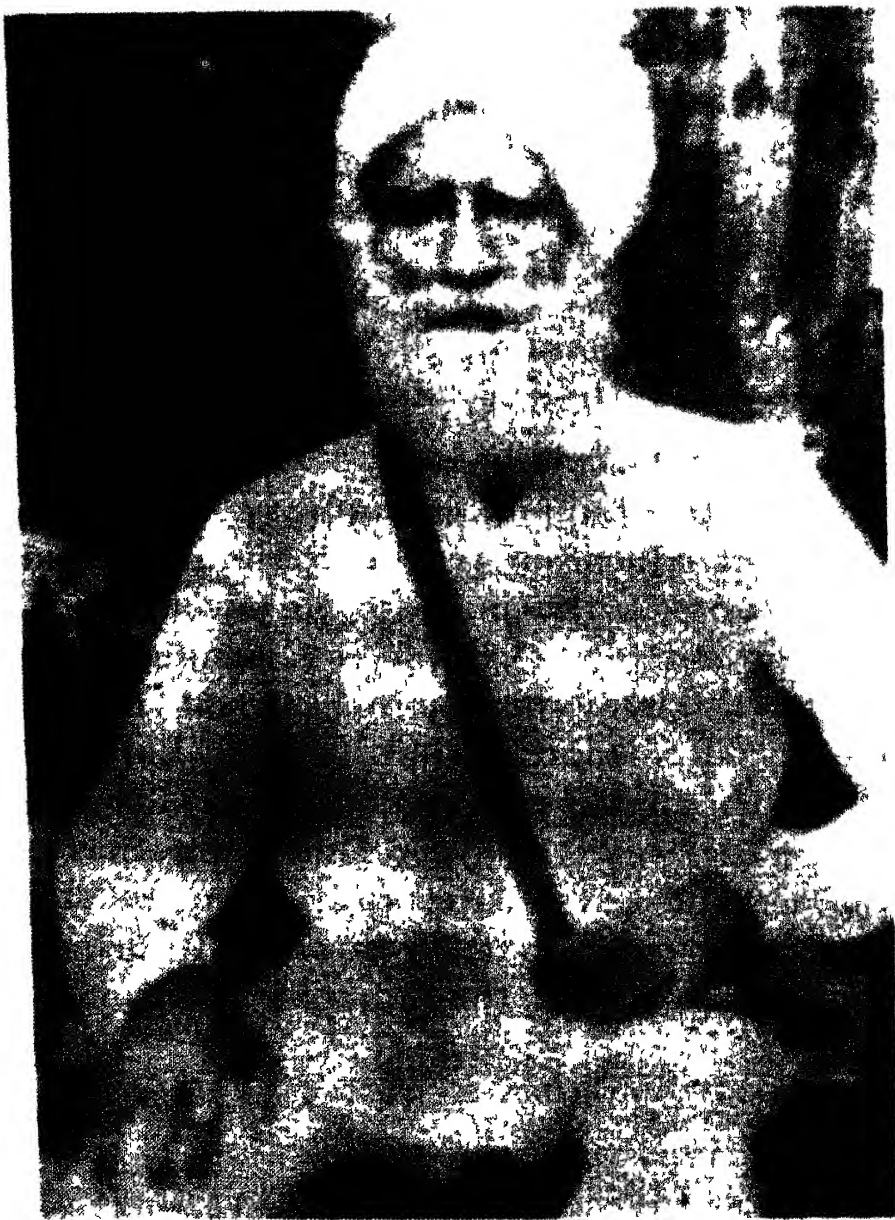
14. Major Sharam Singh (1901-1963)

Major Sharam Singh was born in 1901 at Dhamkian in Sheikhpura district. He got his primary education from his village, Middle from Sharaqpur and Matriculation from Lahore. For higher education, he joined Khalsa College, Amritsar and passed F.A. in 1918. Afterwards, he joined education corps in the army as Havaladar in 1920. He was promoted to Jamadar in 1928, Subedar in 1932, subedar Major in 1934, Lieutenant in 1939, Captain in 1945 and Major in 1948. He retired as Major in 1953 ¹

While in service he extended support to the programmes for the uplift of the Lubana community. He had a keen desire to spread education in the community and gave financial assistance for this purpose. He encouraged female education and set an example by sending his own daughters for higher education in good institutions. Occupationally, his contribution to the Lubanas was praiseworthy. He guided many young boys of the community for taking service in the army. Due to his efforts, many Lubanas joined the army. After retirement, he started a monthly *Lobana Sewak* in 1955 in order to bring Socio-Cultural awakening among the Lubanas. He died in 1963.²

¹Jaswant Singh, *Labanas in the Panjab (1849-1947)*, p. 81.

²*Ibid*, p. 82.



ZAILDAR SUNDER SINGH
(1874 - 1964)

15. Zaildar Sunder Singh (1874-1964)

Zaildar Sunder Singh was born in Qila Sura Singh in district Gujrat in 1874 A.D. He got an elementary education. He rendered valuable services to the British government during the First World War. He was honoured with the appointment of *zaildār* and allotment of land in chak No. 88/7R, district Multan.¹

He actively supported all the educational and religious programmes of Sant Prem Singh. He donated a lot of money for the *bunga* of Nankana Sahib.² He played an important role in the establishment of Sant Prem Singh Khalsa Singh School, Chak No. 88 Tanda, district Multan. He donated 5 acres of land for the school and helped in the collection of funds. He was appointed the vice president of the school.³

Sunder Singh was an active member of Lubana Sikh Military association. He regularly attended its meetings. He did a lot to get included the Lubanas of Multan and Muzaffargarh districts among the agriculturist tribes.⁴

After partition, his family settled at Talwandi Salhan in Hoshiarpur district. he took keen interest in education and donated 6 *kanals* 5 *marlas* of land for the Prem Khalsa High School, Bhatnura, district Jalandhar.⁵

¹Interview with S. Tara Singh S/o of Zaildar Sunder Singh, 1-12-1997, Talwandi Salhan, hand written; and *DG Gujrat 1921*, p. 148

²Gulcharan Singh, *Jiwni Sant Prem Singh Ji (Murala)*, p. 35.

³*Prem Sandesh*, Vol. 8, No. 30, February 23, 1947, p. 11.

⁴ਜਿਹੜੇ ਸੱਜਨਾ ਨੇ ਉਗਰਾਹੀ ਵੇਲੇ ਸੱਤ ਸਾਹਿਬ ਦਾ ਸਾਥ ਦਿੱਤਾ । ਉਨ੍ਹਾਂ ਦੀ ਹਿਮਤ ਸਲਾਘਾ ਯੋਗ ਹੈ । ਸਰਦਾਰ ਸਾਹਿਬ ਜੈਲਦਾਰ ਸੁੰਦਰ ਸਿੰਘ ਚੱਕ 88-7 ਆਰ, ਸੂਬੇਦਾਰ ਸਾਹਿਬ ਚੰਦਾ ਸਿੰਘ, ਸਰਦਾਰ ਸਾਹਿਬ ਬਿੰਦਾ ਸਿੰਘ ਜੀ ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ ਬੁਜਰਗਵਾਲ ਆਦਿ ਸਜਨਾ ਨੇ -88/7 ਆਰ ਸਕੂਲ ਦੀ ਉਗਰਾਹੀ ਵਾਸਤੇ ਸੱਤਾਂ ਨਾਲ ਦੌਰਾ ਕੀਤਾ ।

: *Prem Sandesh*, Vol 7, No. 2, May 9, 1945, p. 11

⁵ਸ੍ਰ. ਸੁੰਦਰ ਸਿੰਘ ਜੈਲਦਾਰ ਤਲਵੰਡੀ ਸਲਾਂ ਨੇ

ਪ੍ਰੇਮ ਖਾ. ਹੀ ਸਕੂਲ ਭਟਨੂਰਾ ਨੂੰ 6 ਕਨਾਲ 5 ਮਰਲੇ ਜਮੀਨ ਦਾਨ ਵਜੋਂ ਦਿੱਤੀ

:ਸਿਲਾਲੇਖ, ਪ੍ਰੇਮ ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ, ਭਟਨੂਰਾ, ਜਿਲਾ ਜਲੰਧਰ ਦੇ ਹਾਲ ਦੀ ਕੰਧ ਵਿਚ ।



ZAILDAR SUNDER SINGH
(1859 - 1949)

16. Zaildar Sunder Singh (1859-1949)

Zaildar Sunder Singh was born at village Gurangwala, district Sheikhpura in 1859 A.D. He got elementary education. He was a big landlord. He owned 12 squares of land. According to his large estate, he was appointed a *zaildār* of Gazikakka *zail* which consisted of 34 village of tahsil Shahdara in district Sheikhpura. He fully supported and contributed a lot for the establishment of Sant Prem Singh Khalsa High School, Babakwal in district Sheikhpura in 1944. He also did a very praiseworthy work in the collection for the school in his *zail*.²

He was an active member of the Lubana Sikh Military Association. He did a lot to get the military and agricultural demands of the Lubana fulfilled. After partition, he migrated to village Talwandi Salhan, in Hoshiarpur district. He died in 1949 A.D.

¹Interview with Subedar Santokh Singh, a grandson of Zaildar Sunder Singh 10 January 1996, Begowal, hand written · DG Lahore 1883-84, p. 77

²Interview with Subedar Santokh Singh, 10 January 1996.

³Prem Sandesh, Vol 7, No 2, May 9, 1945, p 11

Appendix IV

LUBANA VILLAGES

Ambala District : Bikaner, Brahampur, Dalla, Khokhar and Taprian Amar Singh.

Amritsar District : Daburji, Pandori and Verka

Bahawalpur State : Hazi Shah Di Basti, Kandani, Maitapur, Samleial and Tarinda.

Gujranwala District : Chakian, Dalianwali, Dholan, Dhupsari, Garala, Gunaur, Kajikot, Kurikot, Lidhar, Mandiran, Manjpur, Mirzapur, Nangal Dunna Singh, Sandhrana and Wando.

Gujrat District : Baramla, Bazurgwal, Bhakhrewali, Buddan, Chak 26, Chak 28, Gujgrain, Hatka, Khorl Dunna Singh, Kotli, Kwankh, Mehsam, Pero Shah, Qila Sura Singh, Surkhpur and Tanda.

Gurdaspur District : Abadgarh, Bagrian, Ballarwal, Behrampur, Bheni Paswal, Bhule Chak, Chahwa, Chak Shreef, Chopre, Dhianpur, Dhupsari, Galrhi, Gohot Pokhar, Herda Lubana, Jago Chak Tanda, Jhanda Lubana, Khojki pur, Kiri Afgana, Kishanpur, Kotli, Lakholarhi, Manchopra, Mari Buchian, Mirthal, Nalbandhan, Nawan Pind Bahadur, Nirsiha, Paniaar, Prem pura, Rajuwela, Saidowal, Shaala, Simbli Tanda, Slopura and Tanda.

Hoshiarpur District : Abha, Atalgarh, Bhabnali, Bikhawal, Budhobar, Data, Dhanowal, Galowal, Himatpur, Jaura, Jhafian Khurda, Mahadpur, Naraingarh, Passibet, Saidowal, Salohpur, Sotla, Tahli, Tanda Churia, Tanda

Ram Das, Tanda Ram Sahai, Tanda Sariana, Terkiana, Uchi Bassi and Zahura.

Jalandhar District : Bhatnura Lubana (formerly Bhatnura, Banjara) Charar, Laroi Patial and Rajpura.

Jhang District . Chak No 485.

Kangra District · Cheli, Ghatta, Katmel, Lubanah, Labanghar, Masla, Tanda Darang, Tanda Ghuggar, Tanda Holtah, Tanda Kachhiari, Tanda Kholi, Tanda Panapri, Tanda Parla, Tanda Warla and Tarwanja Mail.

Kapurthala State : Nangal Lubana, Nurpur Lubana, Maksudpur, Raipur Pir Baxwala and Tandi

Lahore District : Arya Nagar, 28 Chak, 37 Chak Parroki, Gopal Singh Wala, Paar Sadh, Shahpur Kanjra.

Ludhiana District : Balbgarh, Bahlolpur, Behrampur, Burj, Dholanwal, Garhi Fazal, Gopalpur, Hambowal, Jhhorian, Jhugian, Kaunke, Lubangarh, Luharia Seria, Majhra, Mangli, Tanda, Pawat, Rur, Sasrali, Tanda Kalia and Tanda Kishan Singh.

Lyallpur District : 13 Chak, 21 Chak, 32 G.B., 36 G.B., 76 G.B., 77 G.B., 84 G.B., 94 G.B., 115 G.B., 202 G.B., 301 G.B., 358 G.B., 441 G.B., 444 G.B., 447 G.B., 476 G.B. and 518 G.B.

Mandi State : Aaiju, Bariaraha, Bhartanda, Lubana, Mohanghati, Motla, Ner Chowk, Tanda and Tanda Dohag, Tandi and Thathri.

Mianwali District : Joke Tibbe Wali and Chak No. 9.

Montgomery District : Chak 63-12L, 134-9L, 135, 136, 150-9L, 243 Chak, 245 Chak Lago and 290 Chak.

Multan District : 24 Chak, 34 Chak, 45 Chak, 82 Chak, 86-7R, Chak, 88-7R Chak and 90-7R Chak.

Muzaffargarh District : Alipur, Babran, Bahmanwala, Bahniwala, Bakaini, Bandran, Basti Hota Singh, Basti Nihal Singhwala, Basti Sangal Wali, Basti Sewak Singh, Budeni, Chhakhali, Chhajarian Wali Basti, Dabarwala, Dharampura, Gujrat Waddi Basti, Gangial, Gobindpura, Gujranwala, Gujralwadi, Hurke, Hasanpur, Jalalpur Bandra, Karor, Naseb, Kothi, Laran, Modhwala, Mahtab Singh di Basti, Makhan Bela, Musianiwala, Nanak Singh Da Pind. Nawan Pind, Pakki Paliani, Patti, Nizam, Sabuali and Trangah.

Sheikhupura District : Ayya Boharwala, Ayya Mansa Singh Da, Ayya Nagar Kalan, Ayya Nagar Khurd, Awan Lubana, Babakwal, Bhago Dial, Bhukanpur, Aar Da, Bhukanpur Paar Da, 22 Chak, 23 Chak, 32 Chak, 33 Chak, 41 Chak, 45 Chak, 47 Chak 49 Chak, 641 Chak, Dhamke Dinga, Dulchipur, Fatreham, Garangwala, Ghuchli, Hitkipur, Inobhati, Khanna Lubana, Kharial, Jhugian Khasariyan, Kot Pindidass, Lubanwala, Mangat, Manjwala, Maschak, Mechmatpur, Mikhawal, Mirpur, Muradpur, Muridke, Nangal Bawewala, Nangal Bhuchar, Nangal Bhushan, Nangal Sadh, Nawan Pind, Niranjani, Qaji Murali, Ratniwala, Saad Amba, Saadnagar, Saad, Nathke, Saadwan, Saran Shamke, Sharifpur, Sindiala, Tiba, Toria and Wadda Najar.

Patiala State : Gurahga, Nada Sahib, Iad Banjara and Sarai Banjara.

Shahpur District : 109 Chak, 113 Chak, 115 Chak, 133 Chak and 135 Chak.

Sialkot District : Barandari, Bhodi Malian, Chamba Bath, Dad, Garhi Bhuredi, Khokharwali, Kundanpur, Nangal, Shahu, Raja Harpal and Shani Atalgarh.

GLOSSARY

<i>āchhūht</i>	.	Untouchable
<i>ajwāin</i>		Carraway (parsley, thyme)
<i>akālī</i>		an immortal; dedicated to God, the timeless
<i>Akālī Party</i>	.	a religio-political party of the Sikhs which came on the scene when the Gurudwara Reform Movement was started. Since then it dominated the religious as well as political affairs of the Sikhs
<i>akhand pāth</i>	.	uninterrupted recitation of the scriptures
<i>akhrot</i>		Walnut
<i>al</i>	:	surname.
<i>amrit</i>	.	nectar or the holy water prepared with double edged sword while five <i>banis</i> are being recited, also called ' <i>Khande Ka Pahul</i> '
<i>anand kārāj</i>	:	marriage performed according to the Sikh rites
<i>Arain</i>	:	an agriculturist caste of the Muslims.
<i>Arorā</i>	:	a trading and money-lending caste of the Hindus
<i>Assū</i>		the name of the 7th month of the <i>sambat</i> year from the middle of September to middle of October.

<i>babbar</i>	:	lion; as brave as a lion
<i>bahrūpīās</i>	:	actors or mimics.
<i>bāi māhri</i>	:	my mother.
<i>Baisākh</i>	:	the name of the end month of <i>sambat</i> year.
<i>bāngar</i>	:	the high land lying between the velleys of the Ravi and the Degh.
<i>Banjārā</i>	:	a trader.
<i>bāolī</i>	:	a well in which there are steps leading to water.
<i>Belā</i>	:	Elephant grass along the river.
<i>bet</i>	:	the flood plain of a river.
<i>Bhābrās</i>	:	traders akin to <i>Baniās</i> .
<i>Bhadon</i>	:	the 6th month of <i>sambat</i> year.
<i>bhāi</i>	:	incharge of a Sikh shrine.
<i>bhāichārā</i>	:	brotherhood, of the same caste or tribe.
<i>bhangrā</i>	:	a king of the Punjabi folk dance
<i>bhat</i>	:	a popular bard who also kept genealogies of important families.
<i>birādārī</i>	:	a community.
<i>bootamār</i>	:	a tenant whose right was based on having cleared the jungle.
<i>bugtīān</i>	:	an ornament worn as neclace.
<i>būngā</i>	:	a seat; sitting; a habitation (spoken especially of the costly building erected by the sardars around a tank).

<i>Chāddar</i>	:	a piece of cloth thrown over shoulders (a shawl).
<i>chāhī</i>	:	land irrigated by wells
<i>chak</i>	:	a division of land with defined boundaries
<i>chamār</i>	:	a leather worker by caste
<i>chapātīs</i>	:	unleavened breads
<i>chaudharī</i>	:	headman of caste, guild, profession, trade of village
<i>chaukandhus</i>	:	children of a widow.
<i>chet</i>	:	name of the first month in the <i>Sambat</i> year, beginning from the middle of March.
<i>chhamb</i>	:	pool, pond, low lying area.
<i>choli</i>	:	a bodice
<i>chūhrā</i>	:	sweeper and scavenger, untouchable.
<i>chundāwānd</i>	:	a custom to divide an estate equally between groups of sons by each wife.
<i>chūnī</i>	:	a small veil or shawl.
<i>chūrī</i>	:	a kind of food, bread broken and mixed up with sugar and clarified butter.
<i>churriān</i>	:	bangles
<i>dāl</i>	:	the pulses.
<i>dalit</i>	:	suppressed.
<i>daswandh</i>	:	tithe
<i>derā</i>	:	an establishment.

<i>devār</i>		a husband's younger brother.
<i>devī</i>	.	a goddess.
<i>dharam nātā</i>	:	a form of betrothal by which parents give their daughter without accepting anything for her.
<i>dhotī</i>	:	a cloth worn round the waist.
<i>dhūp</i>	:	incense.
<i>diwān</i>	:	Sikh religious assembly.
<i>doābā</i>	:	a country between two confluent rivers ; applied particularly to that which lies between the satluj and Beas.
<i>geni</i>	:	a goddess of a wood.
<i>ghadr</i>	:	revolt
<i>ghagrā</i>	:	a petticoat
<i>ghar jawāī</i>	:	resident son-in-law.
<i>ghī</i>	:	clarified butter.
<i>ghoripāl</i>	:	a person who rears a mare.
<i>gōd liā</i>	:	adopted.
<i>gokhrū</i>	:	an ornament worn on a waist.
<i>gora</i>	:	he-goat.
<i>got</i>	:	lineage.
<i>granth</i>	:	literally a book, here used for the sacred book of the Sikhs.
<i>granthī</i>	:	a professional reader of <i>Guru Granth Sahib</i> .
<i>guggā</i>	:	a famous <i>faqir</i> said to have been transformed into a serpent, and to have gone into the earth. He is revered and gone into the earth. He

	:	is revered and worshipped by the Hindus and Muhammadans, especially by people of low caste
<i>gugga nāumī</i>	:	the day on which <i>gugga</i> is worshipped.
<i>guggīā</i>	:	a hole of a serpent.
<i>Gujjar</i>	.	pastoral caste.
<i>gulel</i>	.	a pellet bow
<i>gullī-dandā</i>	:	the game called tipcat.
<i>gur</i>	.	the country made sugar.
<i>gurbānī</i>	:	writings of the <i>gurus</i> .
<i>gurthī</i>	:	a medicine given to the new born infant.
<i>Guru Granth Sahib</i>	:	a sacred scripture of the Sikhs.
<i>gurū</i>	:	a religious teacher, a spiritual guide.
<i>gurpurab</i>	:	birth and death anniversary of any guru.
<i>gurudwārā</i>	:	a place of worship of the Sikhs.
<i>hajūri</i>	.	one who remains in the presence of a great man.
<i>halāl</i>	:	lawful, to slaughter in a gradual way.
<i>Hār</i>	:	fourth month of <i>Bikramī</i> era, summer season.
<i>harām</i>	:	forbidden, unlawful.
<i>hoko</i>	:	calling out.
<i>holī</i>	:	a Hindu festival celebrated by singing songs and throwing colour on

each other, generally falling in March.

<i>huqqā</i>	:	smoking pipe.
<i>ikādashī</i>	:	eleventh day
<i>Ikkath</i>	:	assemblage, being together
<i>izzāt</i>	:	respect, social position and personal honour.
<i>jagīr</i>	:	land given by government in lieu of salary or as a reward for services.
<i>janeo</i>	:	sacred thread.
<i>Jat</i>	:	a cultivating caste.
<i>jathā</i>	:	a group of Sikhs gathered for religious purpose.
<i>jathedār</i>	:	a group leader or president.
<i>jeth</i>	:	an elder male relation of One's husband.
<i>jhalār</i>	:	an excavation by the side of a river, from which water is taken up for irrigation.
<i>jhumke</i>	:	ear pendant.
<i>kabaddi</i>	:	the name of a play among the boys.
<i>kachhā</i>	:	under wear shorts.
<i>kachlī</i>	:	a bodice.
<i>kainthā</i>	:	an ornament, worn as necklace.
<i>kallar</i>	:	saltpetre, unfertile soil.
<i>kallarāthī</i>	:	land impregnated with saltpetre.
<i>kangha</i>	:	a large comb used by the Sikhs.
<i>karā</i>	:	a bracelet.

<i>karāh</i>	:	a kind of sweatmeat made of flour, sugar and clarified butter.
<i>karewā</i>	.	the marriage of a widow.
<i>kattā</i>	·	Male offspring of a buffalo
<i>kaur</i>		lioness
<i>keshdhārī</i>		who wears the unshorn hair
<i>khadīr</i>	·	low lying land flooded by the rivers.
<i>khālsā</i>	·	an epithet used for the followers of Guru Gobind Singh
<i>khāt</i>	.	a bedstead.
<i>khatri</i>	:	a trading caste
<i>khidu-khundi</i>	:	a game, rural or rustic type of hockey.
<i>khīr</i>	·	rice boiled with milk.
<i>kirpan</i>	:	sword.
<i>kirpān</i>	:	the saying of sacred hymns and adoration of God.
<i>khojā</i>	:	a Muslim trader.
<i>kongā</i>	:	red sandal.
<i>koondā</i>	:	a large earthen pan, a large flat stone vessel.
<i>kuṭrī</i>	:	bitch
<i>lambardār</i>	:	the village headman.
<i>langar</i>	:	literally a kitchen.
<i>laung</i>	:	a large button shaped ornament for the nose.
<i>lāwā</i>	:	a hired reaper.
<i>lehar</i>	:	movement.

<i>lūn</i>	:	salt
<i>mahant</i>	:	priest, or trustee of a religion
<i>maidā</i>	:	fine wheaten flour used by confectioners.
<i>mātādevī</i>	:	a goddess of small-pox.
<i>meg</i>	:	a low caste who worked as weavers, field labourers and grass cutters
<i>mehndī</i>	:	myrtle.
<i>milnī</i>	:	reception.
<i>misl</i>	:	strictly a group of soldiers, territory ruled by a chief.
<i>misdār</i>	:	the commandant of a <i>misl</i> .
<i>morchā</i>	:	open confrontation with the authority.
<i>muklāwā</i>	:	a ceremony to bring home a wife after marriage.
<i>munj</i>	:	saccharum <i>munja</i> , sheathing of a species reed used for making ropes, etc.
<i>murgābī</i>	:	a waterfowl, a wild duck.
<i>naik</i>	:	a chief.
<i>naswār</i>	:	intoxicant made of <i>tabacco</i> or other material snuff.
<i>pag</i>	:	turban.
<i>pagwānd</i>	:	a custom to distribute an estate in equal shares amongst the sons.
<i>pahūl</i>	:	baptism.
<i>paizeb</i>	:	anklet.
<i>pakkā ghar</i>	:	a house made of burnt bricks.

<i>palānggh</i>		bedstead.
<i>palkī</i>	·	planaquin
<i>panchayat</i>	:	a native court of arbitration, consisting of five or more members.
<i>pānth</i>		the entire Sikh community.
<i>pāpri</i>	:	thin cakes of bread.
<i>parchārak</i>	:	a preacher.
<i>parāt</i>		a large plate in which dough is kneaded.
<i>Parganā</i>	:	the administrative sub-division of a <i>sarkar</i> under the Mughals and a Ranjit Singh.
<i>parohīt</i>	·	a family priest
<i>pathāns</i>	:	a caste of Musalmans.
<i>pattī</i>	:	division of land into separate portions
<i>pattidārī</i>	:	having a share.
<i>pherā</i>	:	a circuit or a round at the time of marriage.
<i>pice</i>	:	one fourth of an <i>anna</i> .
<i>pichhlāg</i>	:	an issue before the second marriage.
<i>pīpal</i>	:	a tree, <i>Ficus religiosa</i> .
<i>pīr</i>	:	a Muslim saint.
<i>pixies</i>	:	fairies of water.
<i>Poh</i>	:	the name of a <i>Sambat</i> month, from the middle of December to the middle of January.
<i>purdāh</i>	:	a veil.

<i>qasbā</i>	:	a small town.
<i>rāgī</i>	:	a singer, particularly of the verses of the Sikh scriptures.
<i>rāhit maryādā</i>	:	code of conduct, tradition
<i>Rajputs</i>	:	an agricultural caste.
<i>resamtorh</i>	:	against the complicated ceremonies and rituals.
<i>rawā</i>	:	a kind of flour used in making sweet meat.
<i>rehrās</i>	:	evening prayer by the Sikhs.
<i>sagan</i>	:	an omen, augury ; presents given on the occasion of contracting marriage.
<i>sahajdhārī</i>	:	shaven Sikh
<i>Saini</i>	:	cultivating and market gardening caste.
<i>salwār</i>	:	loose baggy trousers worn by women.
<i>samādh</i>	:	grave or cemetery.
<i>san</i>	:	hemp or <i>crotolaria juncea</i> .
<i>sanād</i>	:	certificate, testimonial.
<i>sangg</i>	:	mimicry, imitation, acting, disguise, sham.
<i>sant</i>	:	a person devoted to religious pursuits or a saint.
<i>sardār</i>	:	a chief, a headman.
<i>satārvān</i>	:	the lapse of seventeen days following the death.
<i>sāwī</i>	:	1,1/4 in weight.

<i>sehrā bandī</i>		ceremony of tying a chaplet around the bridegroom's head
<i>sepi</i>	.	a service, which a person renders to farmers, for which they are remunerated with grain after the harvest.
<i>sewīān</i>	:	vermicelli.
<i>shaheed</i>	.	a martyr, or one who is killed when bravely facing a foe.
<i>sharikā</i>	:	companion, nears and dears in brotherhood.
<i>singh</i>	:	a lion, a baptised Sikh.
<i>sthān</i>	.	place.
<i>sudhar</i>	:	reform.
<i>sufedposh</i>	.	a semi-official with bourgeois mentality in the rural areas, helping the government in administration, his job was honorary but he enjoyed many privileges during the British rule.
<i>tahsīl</i>	:	the sub-division of a district with separate administrative staff.
<i>tāndā</i>	:	a halting place of large caravan of laden bullocks.
<i>tappā</i>	:	the sub-division of the ta'alluqa or the <i>pargana</i> .
<i>taraf</i>	.	the holding of several separate division of village lands by different branches of community.
<i>tavitarīan</i>	:	an ornament.

<i>teh</i>		deserted or uninhabited village
<i>tīlī</i>	.	a small nose ornament.
<i>tittār</i>	:	a partridge.
<i>Udāsīs</i>	.	an order of the Sikhs
<i>udāvā</i>		a winnower
<i>updeshak</i>		a preacher.
<i>vanjārā</i>	.	a trader
<i>vīāh vīrodh</i>	:	against the expensive ceremonies of marriage.
<i>Wāhegūrū</i>		wonderful lord (Almighty God).
<i>wattā sattā</i>		exchange
<i>zaildār</i>	:	a rural notable intrusted with certain duties in a defined local areas or <i>zail</i> .

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